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PRIZE ESSAY.

DĪN I HAQQ KĪ TAHQĪQ ;
AN
INVESTIGATION OF THE TRUE RELIGION ;
BEING
THE ESSAY TO WHICH WAS ADJUDGED,
BY
The Lord Bishop of Calcutta,
THE PRIZE
OFFERED FOR THE BEST
REFUTATION OF HINDUISM AND MAHOMMEDANISM,
AND ESTABLISHMENT OF CHRISTIANITY,
IN THE URDU LANGUAGE.

BY MISSIONARIES OF THE CHURCH MISSIONARY SOCIETY.

(Translated by one of the Writers of the Essay.)

SECOND EDITION.

“ O Lord..... the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.”—Jer. xvi. 19.

“ Every plant, which my heavenly Father hath not planted, shall be rooted up.”—Matthew, xv. 13.

CALCUTTA :

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1850.

. The plan of treating Hinduism, Mahommedanism and Christianity here adopted is found by experienced Missionaries the most efficient in reference to the natives. It dispenses in a great measure with the necessity of historical knowledge, in which it is well known both Hindus and Musalmáns are so lamentably deficient, and therefore so seldom feel the force of a historical argument.

It was not thought necessary to insert in the *original* language the Sanskrit and Arabic quotations, (amounting to upwards of two hundred,) as they can be consulted in the Urdu and Hindui Editions of the work.

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INTRODUCTION.

1. Glorious is the *one eternal* God, the Creator and Supporter of all. Holy, just, and true is He in all His ways. Him no one hath seen, nor can see ; He dwelleth in the light to which no man can approach. *Him* we worship !*

2. Praised be God, who, when the whole world was enveloped in darkness, said, "Let there be light, and there was light !"

3. Blessed be God, who, when men walked in darkness, and sat in the shadow of death, a second time issued His gracious mandate, "Let there be light : " and forthwith the day-star from on high began to shine, and the sun of salvation arose, to shew men the way of life, and to guide their feet into the paths of peace !

4. But, notwithstanding the most high God has mercifully caused His light to shine forth, in comparison with which the light of the sun does not equal that of a glow-worm, yet many men are fallen into such error that, casting a veil upon the glorious light of God, they esteem the flickering lamp of their own, or their fathers' lighting, to be the sun ; and, consequently, wander on in darkness !

5. Alas, what lamentable ignorance ! Is it possible for the light of a thousand lamps to equal the sun ? or, for a spark to rival a torch ? How then can the glimmerings of their lamps, lighted by themselves, be visible in the effulgence of that glorious sun, one ray of which is sufficient to illuminate us ?

* It seems almost unnecessary to observe, that the style here adopted is oriental.

6. It is, therefore, highly incumbent upon every one, for the sake of his own salvation, to ascertain which is the *true Light*: that is, it is the bounden duty of all to determine which is the *true religion*: And as every one can distinguish the light of the sun from that of a lamp, so may every man, endued with but the smallest portion of reason and discernment, easily distinguish, by **PROPER MARKS**, the true religion from every false one. Let us then, having implored assistance from Almighty God, endeavour with all humility and meekness, to search out the truth, in order that God's glory, and our own welfare may be promoted.

MARKS OF A TRUE RELIGION.

All, (for whose use this Essay is intended,) agree in this, that God has given a religion unto men, and that—

I. This religion must necessarily contain an account of the nature and attributes of God.

II. Whatever account of the creation of the world, and of man, and of the end to be answered in that creation, it may furnish, must be worthy of the nature, and the attributes of God.

III. It must state the relations existing between God and man—And,

IV. This religion must bear the seal of God, impressed so clearly, that to counterfeit it shall be impossible.

I. A true religion must contain an account of *the nature and attributes of God*. On this subject the opinions of men do not, in every respect, coincide; there are, however, a number of attributes, which all, Atheists of course excepted, acknowledge the Divine Being must possess; and they also admit that any religion, in which such attributes cannot be traced, is not from God. These attributes we proceed to enumerate.

1st. God is holy ; and His holiness is the crown and glory of all His other attributes.

2ndly. God is just, and without partiality ; and therefore He exactly rewards every man, according to the state of his heart, and his works.

3rdly. God is merciful ; that is, He desires the welfare of man, even though he be a sinner ; and yet in such a way, that the exercise of His mercy shall not interfere with His justice and holiness.

4thly. God is Omniscient and all-wise ; every thing, therefore, past, present, or future, is perfectly known to Him. Moreover, all His purposes are full of wisdom ; and He ever chooses the best methods for their accomplishment : hence it would seem to follow, since the spiritual wants of man have ever been the same, that the way of salvation also, which God may have provided for him, should be every where the same. *Men*, indeed, are ignorant of the future, and therefore their laws and customs are continually subject to change ; but *God* being all-wise, and perfectly acquainted with the conditions and necessities of every generation of men, must have previously made a provision suitable for them, which is not subject to change.

5thly. God is true, and all his statements are perfectly correct, and never falsify one another ; whether, therefore, God should make one, or more revelations to his creatures, it is impossible that contradictions should exist in them ; and since God is the Creator of the Universe, His word must not contradict His works ; that is, there must be nothing in it, which can fairly be proved inconsistent with the actual state of creation.

6thly. God is Omnipotent ; that is, He is able to do whatever He pleases.

7thly. God is one.

8thly. God is immutable ; that is, He is subject to no change in His essence or manner of being, in his perfections, purposes, desires, and determinations. Without specifying other attri-

butes, these already enumerated, all men admit belong to the Divine Being; and all acknowledge that he, in whom these marks are not found, cannot be God.*

II. Whatever account of the *creation of the world*, and of man, and of *the end* to be answered in that creation, a true religion may contain, that account must be such as to manifest the attributes and glory of God. Here information on two subjects is especially necessary, 1st: In reference to the creation of the world, and of man. And 2ndly: In reference to the purpose for which man was created.

III. A true religion must inform us respecting *the relations* which exist between God and man. These are twofold:—

1st. In what relation does God stand to man? Is He his creator, and supporter, and does He govern him, and all things? If He is the creator, and governor of all, then He must have given a law, shewing what ought to be done, and what ought not to be done, and declaring also, the difference between Sin and Holiness—What is that law?

2nd. In what relation does man stand to God? Is he His creature, and has he to give an account to Him of all his works? If he is an accountable creature, and a sinner too, is there any hope of forgiveness? If there is hope, in what way will pardon be exercised? A true religion must necessarily furnish man with information on these points, in order that he may know himself, His God, and his duty, and secure his own everlasting well-being. It is also necessary, that in this religion there should be such excellency and adaptation to those for whom it is intended, and that the whole should be expressed in such language and style, that every unprejudiced searcher after Truth, may feel fully satisfied of its Divine origin.

IV. A true religion must have *a seal* so clearly divine, that none shall be able to counterfeit it; in order that its

* The Veds ascribe these attributes to God in many passages. Vishisht, a celebrated Muni, in his commentary on the Rig Ved has these words, "God is one, Almighty, All-wise, the most excellent, free from lust, anger, covetousness, inordinate affection, and pride; to Him, there is neither past, present, nor future, and He is unchangeable."

being from God may be fully proved. And since God is infinite in His nature and perfections, He must in many respects be far above man's understanding; it is, therefore, not unreasonable to expect, that many points past our comprehension may be contained in His word, (as we see there are in His works,) which, although we may perceive are worthy of God, and tend to the good of man, yet we may not be able fully to understand. From this consideration also, it appears absolutely necessary that God should put such *a mark and seal* upon His word, that every sincere enquirer after truth may be able to distinguish it; and feel assured thereby, that he has found the book of his Maker, notwithstanding the difficulties it may contain. Moreover, since it is the duty of all men to obey God's word, it is necessary that this mark of His word be such as may be easily distinguished. Now what stronger and clearer marks of a Divine revelation can be imagined than miracles and prophecies?

1st. Miracles. A miracle is an event contrary to the usual course of Providence, and the nature of things; wrought by the power of God, exercised either immediately by Himself, or through the instrumentality of another. A miracle by which a revelation may be tested has various marks; such as, that it be wrought on purpose to prove the truth of a revelation—that it be performed openly before credible witnesses, competent to distinguish between truth and falsehood—that it tend to the Glory of God—that it be sensible and self-evident without the aid of learned arguments—that it be not denied by contemporaries, who were able and willing to contradict it, if not true.

There are other marks of a miracle, which it is not necessary to specify here; and it is also possible that there may be miracles which have not all these marks; but those miracles, *by which a divine revelation is proved, must have them.*

2ndly. Prophecies—are miracles of knowledge; and by them the omniscience, wisdom, and truth of God are manifested, as well as His Government of the world. They are indeed most

convincing proofs of a divine revelation ; for, being fulfilled from age to age, they form for every generation a continued miracle, which cannot be disputed : while the miracles, which were exhibited when the religion was first revealed, hereby gather strength and confirmation.

By these MARKS, then, may a true religion be ascertained and proved ; and in whatever religion these marks are not to be found, that religion cannot be from God. Let us, therefore, laying aside prejudice, and desiring only the truth, examine, by them, the different religions around us : but especially the Hindu, Musalmán, and Christian. These three religions may be said to comprise the substance of all others, and the marks by which we may examine them would serve as a test for any other. And here it must be borne in mind, that our concern is not with the professors of any given religion, but with the religion itself ; for the proof, or otherwise, of a religion depends upon *it*, and not upon those who profess it.

The question, therefore, now is, are these three religions true, or false ? or, which of them is true, and which false ? At present they all claim a divine origin ; but, the circumstances of the case considered, it is impossible that more than one of them should be able to substantiate its pretensions. Renouncing, then, as far as may be, all partiality, we proceed with great care to examine each of them : and, first of all, we beseech the Holy Preserver of all, who is merciful, and the Hearer of prayer, so to enlighten our mind, and assist us, that from among these religions having ascertained the true one, we may set it forth in such a way that every reader of this work may embrace it.

We would also entreat Hindus, and Musalmáns, and all others, not for a moment to suppose that we write this book for the sake of controversy and contention : by no means, but simply from love and good will to our fellow-creatures : and if any expression should be met with which may cause pain to any one, we would beseech him, for the sake of our good intention, to forgive us. Moreover, let no one, into

whose hands this book may come, after looking over a few sentences, or a few pages, begin to cavil or dispute : but let him, in the fear of God, examine and weigh the purport of the whole work, from beginning to end, and then decide upon its merits.

May God graciously grant that every religion, which is not from Him, may be soon universally forsaken : and that people may no longer rely upon a religion, merely because it has been handed down to them from their forefathers ! Religion is the gift of God, not of our forefathers ; and as we come alone into this world, so we must go alone ; and no one can assist another, nor redeem his brother. Our own personal faith alone can *then* avail, and the true religion only can *then* stand us in any stead ; for it is evident that only the way which is *from* God, can lead *to* God. To Him be glory for ever, and may all by His grace be saved.

EXAMINATION OF HINDUISM

BY THE ABOVE MARKS.

CHAPTER I.

THE holy books of the Hindus are denominated the four Veds, the four Upa-Veds, the six Ved-Angs and the four Upa-Angs ; but from amongst these, those which refer more especially to religion are known as the four Veds, the six Shastars, and the eighteen Puráns.

We proceed, therefore, to examine these books by the above marks. It must be premised that according to them, God exists in two states ; in one of which, he is called " Nir-gun," and in the other, " Sar-gun." The literal meaning of the former term is, " that which has no qualities or attributes." God is in this state when creation does not exist ; and while he is in this state, no description can be given of him. He is, as it were, in a state of sleep, and nothing can be affirmed respecting him ; either that he is holy or unholy, true or false, mighty or weak, wise or ignorant. He is strictly *Nir-gun*, and is therefore called *Brahm*, which is neither masculine, nor feminine, but neuter.

According to these books, God becomes " Sar-gun," that is, " endued with qualities," when the desire of creation arises in him. At that time *Máyá*, or illusion, begins to move in him, and he becomes possessed of consciousness. Then the three *gúns* or qualities, viz. truth, passion, and darkness, are produced, and the world is formed.* He then himself pervading all things, becomes identified with them, according to the saying in the Veds, which God is represented as uttering at the creation—" I am one, I will become many." In the *Aranya Gán* of the *Sám* Ved, it is written, " He becoming the husbandman cultivates the ground, and becoming water, waters it, and becoming corn, satisfies all creatures. Truth and error (or entity and non-entity) are from him."

* In subsequent parts will be found fuller accounts of the creation or rather *manifestation* of the world, according to the Hindu Shastars.

In the Manduk Upanishad of the Attharvan Ved, we have this passage : " Fire is his head, the sun and moon are his eyes, space his ears, the Ved his speech, air his breath, the world his intellect, and the earth his feet. He is the soul of the universe. He is himself every thing ; the receiver as well as the giver, of the rewards of good and evil. He dwells in men, in gods, and in sacrifices ; he moves throughout the sky, and is born in water as fish ; produced on earth as vegetables ; on the tops of mountains as rivers ; he is also members of sacrifices ; yet is he truly pure and great." In many other parts of the Veds, such as the Kathak Upanishad of the Yajar Ved, &c. similar sentiments continually occur. Vishisht says, " from God the All-pervading, the All-mighty, and the Supreme Spirit, proceeds a virtue capable of division, as the wave from the ocean." And Dew Dás affirms, " the soul and God are one, and every thing is simply Brahm," i. e. God.

On this point it is not necessary to produce more quotations ; for the sum total of the doctrines of Veds, Shastars, and Puráns is expressed in the well known, and in the estimation of the Hindu, divine saying, " There is one only God ; and besides him nothing else exists."

So then, according to this religion, of God in his Nir-gun state nothing can be predicated ; and as Sar-gun, he is the soul of all creatures, or rather the creatures themselves. In examining then his ATTRIBUTES, [See mark I,] we must ascertain how he is represented in his Sar-gun state.

1st. *God is holy.* The Hindu Shastars repeatedly affirm this of God : as, for instance, in the passage we have just quoted from the Upanishad, but since it is only as Sar-gun he is an agent, and possesses qualities, we must examine whether in this state he is holy.

In the first place, we observe that God, becoming Sar-gun, is manifested as the three primary gods, Brahmá, Vishnu, and Shiv. Is he, then, in these, holy or not ? For if in any, sure in *these*, his holiness must shine forth with peculiar lustre. In respect to the precedency of these gods, the Shastars give contradictory statements ; we shall, however, arrange them in the order in which they are generally represented.

(1.) Brahmá—Is he holy ? In the Chandi páth he is represented by a *red* image, to signify his being replete with rajogun, or the quality of passion, lasciviousness, &c. In the Puráns we find it stated, that he was addicted to intoxication ; and that on one occasion, while under the influence

of liquor, he made an attempt on the chastity of his own daughter, and then married her to his son. (Vishnu Purán 1 book, 1 chap.) In the Matsya Purán it is said he lived with her as his wife, for a hundred years of the gods. Some of the Puráns state that for this offence he lost his head. When he went to the marriage of Shiv and Párvatí he made a most shameful disclosure of his lust. In other Puráns we are told, that for his evil deeds he was cursed, and his worship every where abolished. It is clear, then, that Brahmá, cannot be pronounced holy. Moreover in the Sankh Sár, we are informed that the heaven of Brahmá, also, is unclean, and all its inhabitants, because they are subject to death, and the three qualities—Truth, Passion, and Ignorance.

(2.) Vishnu—concerning him it is written, in the Padam Purán, that he took the form of Jalandhar, a Titan, and committed adultery with his wife. In order to seduce another chaste woman, he assumed the form of a tree. Renouncing all decency, he appeared in the form of a beautiful woman, for the purpose of deceiving the Titans. To deceive Shiv he, on one occasion, assumed the form of Mohini.

(3.) Mahádev—He, at his marriage, rode with his wife naked to Kám-rup gán (village). In the village of Shewpúr lived a prostitute: Shiv when begging went to her house, and committed adultery with her. On this account his wife Párvatí was very angry, and abused him. On one occasion he danced naked before Atrí-Muní, in order to break his contemplation; and it is stated, that through the curse of that rishí he lost his ling, (*membrum virile*.) He declared to Mohini that, if he might but enjoy her once, he would give her all the fruits of his austerities.

Concerning these three gods the following story is well known amongst the Hindus:—"Anasúyá, the wife of Atrí-Muní, was celebrated among women for her virtues and chastity: Brahmá, Vishnu and Shiv one day went to her house, in the disguise of beggars, professedly to ask for alms, but in truth to destroy her virtue. She came to the door with alms, when they said, they would not take such charity; and that, unless she would undress herself, and serve them up a dinner, they would go away.* Anasúyá went to ask her husband, and having obtained permission, she prepared dinner for them; but when they sat down to eat, she sprinkled water on them, and they became in a moment little children; and were

* An event which would greatly alarm the prejudices of a pious Hindu.

greatly ashamed. When they had dined, she put them to sleep in a cradle. Nárad, on becoming acquainted with these occurrences, went and informed their wives. They were in great consternation; and immediately went to Anasúyá's house to beg their husbands. Anasúyá told them to take their husbands; but lo, and behold! nothing but three little children were presented to them! and they were greatly confounded," &c.

It is clear from the above considerations, that, according to the Hindu books, God as Brahmá, Vishnu, and Shiv, is not holy. We might stop here, for if the three primary gods, whom the worshippers of the Sar-gun acknowledge to be the chief, and best, and from whom all creation proceeded, are not holy, who can be expected to possess the attribute? However, for the satisfaction of all, we shall consider the character of one, or two of their principal incarnations.

(4.) Rám the son of Dasarath—His taking human birth, Válmik informs us, was the fruit of Nárad Muni's curse. In consequence of his wars, and killing Bráhmans, and taking his wife back after Ráwan had kept her, he was esteemed by the people of Ayodhyá so unholy, that they refused to eat with him. He had, therefore, to make an atonement.

(5.) Krishn, who in some of the Shastars is called the incarnation of Purán Brahm, (the supreme God,) or Vishnu himself, is stated in the Bhágwat to have cohabited with the women of Gokal, whose husbands were still alive.* When he was in Mathurá, and the women were on one occasion bathing in the Jamuná, the manner in which he took their clothes, ran up the Kadam tree, and exposed them naked, is well known to all the Hindus, and does not require to be related here. The inhabitants of Mathurá shew the tree, and reverence it, to the present day. It is, also, well known how he fought with Bhím, in order to obtain the mare of Rájá Dandá, which was reported to be turned every night into a beautiful woman, but he could not succeed; and, also, how he carried off, and kept Rádhá, the wife of Ayun Ghos Bais. In the Vyvart Puran, in the chapter entitled the birth of Krishn, it is stated that the sole object of his incarnation was love to Rádhá. More quotations seem superfluous. The above, it is thought, will be deemed sufficient to shew that, according to the Hindu

* From amongst many passages take, for example, this: "By drinking Ambrosia from the lips of the Gopis, (or milkmaids,) and embracing their heaving bosoms, and with amorous dalliance, was the heart of Murár (Krishn) in this world filled with joy unspeakable."

religion, God, in the two principal incarnations, is not holy, any more than in the three primary gods; and in respect to the saying that "the Mighty cannot be blamed," we shall answer that afterwards.

2ndly. *God is just.* We now come to examine the Hindu religion by this attribute.

(1.) Brahmá—concerning him it is written, in the 10th chapter of the Bhágwat that, when Krishn was feeding the cows, he came and stole some of the calves.

(2.) Concerning Vishnu it is stated that, at the churning of the ocean, he promised the water of life to the Titans; but when one of them began to drink it, he cut off his head with his discus. The Matsya Purán states that he cut off the head of Bhrig's wife also, in order to break her austerities: Bhrig then cursed him to seven births among mortals.

(3.) Shiv left his wife and children to starve, while he spent his time with harlots; and when Sanaishchar reduced his son Ganesh's head to ashes, without any provocation, Shiv rendered his son no assistance, and did not, by executing judgment upon the offender, manifest his justice. In the Súptak párb of the Mahábhárat it is stated that, after the battle of Kurukshetra, when the remaining part of the army of Yudhishtir returned to the camp, Mahádev took them under his protection, and engaged to keep them in safety for the night. But when Ashwathámá, one of Duryodhan's party, flattered him, he not only allowed him to kill them, but even lent him his own sword for the purpose.

(4.) Of Rám it is stated, that he lay in ambush and killed Bal unawares, without any just cause; and then gave his kingdom to Sugriv, his brother. He was one day holding a conversation with Kálpurush, when his brother Lakshman allowed Durbasá to go in and interrupt them. Rám, on this account, became so angry that he renounced his brother; which Lakshman took so much to heart, that he went and drowned himself in the Sarju. Rám, also, in the same way put an end to his own life.

(5.) If we attempt to find the attribute of justice in Krishn, the task will be still more difficult. He was accustomed to steal, and eat the milk and curds of the Gopis. When he went to Mathurá, to kill Kans, he saw the people of the city well dressed, while his own clothes were dirty and torn; and meeting Kans' washerman in the way, he took his master's clothes from him. When the man began to complain, Krishn immediately killed him. He then put on the clothes; and

with garlands of flowers, and with sandal wood having arrayed himself and his brother, went and killed Rájá Kans, who was his near relation. He was also the cause of the destruction of all his own offspring.* We conclude, therefore, that according to the Hindu religion, God cannot be proved to be *just*.

3rdly. *God is merciful*.—(1.) In some of the Shastars it is stated that Brahmá, is the creator of the world; he ought, therefore, by all means to shew himself merciful, and beneficent; but we find no mark of this in any of the Shastars or Puráns. On the contrary, he appears to have been entirely taken up with his own concerns, which sometimes were not of the most creditable description. And so indeed it might be expected from one who is distinguished by the term “Rajogun,” or abounding with passion.

(2.) Vishnu is called the Preserver, but we find no traces of his preserving mercy; excepting in behalf of the gods, Bráhmans, and Cows, when they were afflicted by the giants. For the salvation of poor, helpless sinners, he did nothing; but merely said, that every one should receive according to his deeds, and thus left them. When the Titan, according to agreement, was drinking the nectar, Vishnu unmercifully, and without any cause, slew him, as already stated.

(3.) Shiv is called the destroyer: it is not, therefore, to be expected, that mercy should be found in him; and that he was devoid of it, is indeed proved from the whole of his conduct. When he left his wife and children to starve; and suffered his son Ganesh's head to be reduced to ashes for no fault by Sanaishchar,† where was his mercy? In the Padam Purán it is stated, that he cut off his son's head *himself*.

(4.) It is every where asserted that Rám and Krishn came, not to shew mercy on sinners, but to destroy them. When the three hundred and thirty millions of gods were imprisoned

* Krishn teaches Arjun, in the Bhágwat Gítá, that if a man, though righteous, die during the dark half of the month, (the fortnight during which the moon is in the wane,) in the cold season, he will have to be born again in this world; and *whoever* dies in the bright half of the month, in the hot season, will obtain salvation.

† The story runs thus: Sanaishchar was so entirely occupied with his meditations and austerities, that his wife became enraged, and cursed him, saying, “Let the head of the first person thou shalt cast thine eyes upon be turned to ashes.” The unfortunate Ganesh was the first who happened to meet the glance of the Muni's eye, when his head was consumed. Ultimately, however, his father substituted that of an elephant in its place.

in Lanká, Rám took no notice of them until his own wife was immured amongst them. When without any cause he killed Bal, and renounced his brother Lakshman, it would be difficult to prove that he was merciful.

(5.) Krishn killed the guiltless washerman of Kans; he was also the author of the great and bloody war, related in the Mahábhárat; in which it is stated that millions of lives were lost: and in other wars he was the cause of the death of thousands, and of the desolation of many kingdoms. In the war at Kurukshetra, when the wheel of Karn's war-carriage stuck in the sand, Arjun was about to kill him. Karn cried out and said, "It is not becoming a Kshatri to kill a man in this helpless state." Arjun then desisted, but Krishn excited and induced him to kill him. He also put to death his cousin Shishpál, merely for abusing him.

We conclude, therefore, that according to the Hindu religion, God cannot be proved to be *merciful*.

4thly. God is *Omniscient* and *All-wise*. We fear, from our want of success hitherto, we shall not be able to find this attribute, either, in the three great gods, or the two principal incarnations. We will, however, make the attempt. The Ved, Shastars, and Puráns are, it is stated, the production of Brahmá, Vishnu, and Shiv, or of their disciples. Brahmá, it is said, delivered the four Veds from his four mouths. In all these books there are many things contradictory to the true state of the Earth and Heavens; so much so, indeed, that it is plain, their author was not omniscient, as we shall show more at length by and by.

Moreover, that Brahmá, Vishnu, and Shiv, and Rám, and Krishn, were not omniscient, and all-wise, is clear from what has been already stated. They were guilty of drunkenness, of robbery and murder; they were blinded with lust, and committed incest and adultery. To suppose any beings, under the influence of such passions, to be omniscient, is absurd.* It is related in the Skandh Purán, that when Shiv's ling, in consequence of the Rishi's curse, fell from him, it increased to such a size, that heaven and earth were filled with it. None knew, not even Brahmá, and Vishnu, its extent: so one of them went to the lower regions of the earth, and the other to heaven; but neither of them could find its boundaries. Again it is stated that, at the Mahá Pralay (the deluge, or universal

* This is an argument, in some measure, *ad hominem*. Sin, and ignorance, holiness and knowledge, are, in the estimation of a Pundit, synonymes.

desolation, of all things), the Veds were lost in the waters; and without instruction derived from them, Vishnu could not create the world: he, therefore, became incarnate in a fish, and went in search of them. After a search of thousands of years, he found them; and proceeded with his work. At the churning of the ocean, Vishnu was not aware that the Titan was drinking the ambrosia, until the sun and moon informed him. From these considerations, it is clear, that they are not omniscient. Neither did Rám possess this attribute. For, when he went to the forest, he could not find Ágastá Muní's place, until Sutaksháná informed him; and when Ráwan ran away with Sítá, he neither knew who had taken her, nor whither she had gone. When Hanumán informed him where she was, he still did not know whether she had preserved her chastity. When he began to make war upon Ráwan, Hanumán, Angad, and his other spies, brought him all his intelligence. When Ráwan was killed by Rám, his widow Mandadorí came weeping to Rám, and Rám, not knowing her, blessed her, and declared that she should never become a widow, although she was so already.* Nor yet can Krishn be proved to be omniscient. When Rájá Sál falsely told him that he had taken his father Basudeb prisoner, Krishn, was in great perplexity and trouble, and wept bitterly. Had he been omniscient he could not have been thus deceived. In the Muhábhárat it is stated, that he was slain unawares by an arrow of Angad.

5thly. *God is true*, and whatever he states, is strictly correct. Is this attribute of the Divine Being to be found amongst the gods of the Hindu religion?

(1.) When Brahmá, and Vishnu went in search of the boundaries of Máhadeo's ling, and were not successful, Brahmá being ashamed, induced the Cow Kámdhen and Ketkí to bear false witness for him; and he also himself declared three times, that he had found its termination. For this falsehood all the gods cursed him; and, in the Báman Purán, it is said that on account of this crime, his worship was abolished.

(2.) One of Vishnu's incarnations was on purpose to deceive, viz. The Báman, or dwarf incarnation, which he assumed to deceive Rájá Balí, and deprive him of his kingdom. Vishnu deceived the Rishi Uddálak, when by uttering a falsehood he induced him to marry Akaby, in order that he himself might obtain Lakshmí. As stated in the Padam Purán, he, in the form of the Titan Jalandhar deceived, and lay with his wife; and assuming the form of a tree, defiled another chaste woman;

* See a full account of these subjects in Válmik's Rámáyan.

and at the churning of the ocean, he broke his promise with the Titans.* In the face of such statements how can we assert, that he is true?

(3.) Mahádev deceived Anjaní, when having called her to him, he told her, he would repeat an incantation in her ear; instead of which, he inject suum semen.

(4.) Rám shewed himself a deceiver, when Ráwan's sister having come and wished to marry him, he sent her to his brother Lakshman, telling her that Lakshman was not married, although the four brothers had been all married at the same time, at Janakpúr; and when she was going, he sent his brother word to cut off her ears and nose, on her arrival, which he accordingly did. He also killed Bal unawares. When Ráwan flattered him, he promised he would never slay him; but when the gods stirred up Ráwan to abuse him, he immediately took his life.

(5.) Krishn induced Yudhishtir to tell a lie; for which reason Yudhishtir had to take a view of hell. In the Mahábhárat we have the following story: When Krishn commenced his connection with Rádhá, her sister-in law one day saw them together, which greatly alarmed Rádná; and she told Krishn, that her sister would go and tell her husband, who would come and kill her. Krishn said, "Don't fear, if he come, I will assume the form of Kálí, and be you engaged in worshipping me." Accordingly when her husband found them, Krishn had assumed the form of Kálí, and Rádhá was engaged in worship. To commemorate this transaction, four images are formed; one is called Krishn Kálí, one Radhá, another Ayun Ghos, and the fourth Kohtilá. Alas! alas! in such a deceiver, and adulterer can truth possibly be found?

The Veds, Shastars, and Puráns contain numerous contradictions; neither are their statements respecting the heavens and the earth correct. In the first place, they give most contradictory accounts of the *manner* in which the world was created.

i. In the Aitariá Araniá, of the Rig Ved, we have the following statement: "Originally this universe was indeed only spirit; nothing else whatever existed, animate, or inanimate. He thought, I will create worlds; thus he created these various worlds; water, light, living creatures, &c. He thought, these are indeed worlds; I will create guardians of worlds. Thus he drew from the waters and framed an embodied being (Purush). He reviewed him, and of that being

* Vishnu Purán, 1st Book, 9th Chapter.

thus contemplated the mouth opened as an egg. From the mouth, speech issued, from speech fire proceeded. The nostrils spread; from the nostrils breath passed; from breath air was propagated. The eyes opened; from the eyes a glance sprung, from that glance the sun was produced. The ears dilated; from the ears came the power of hearing; and from that the regions of space. The skin expanded; from the skin hair rose, from that grew grass, herbs, and trees. The breast opened; from the breast mind issued; and from the mind the moon. The navel burst; from the navel came deglutition, from that death. The generative organ burst; thence flowed productive seed, and from it the waters were produced. He, the universal soul reflected, how can this exist without me? He considered by which extremity to penetrate. Parting the suture he penetrated by that route. That opening therefore is called the suture [vidrati]; and is the road to beatitude. When man emittit semen in mulierem, he creates the foetus. Such is its first birth. The woman nourishes the foetus, but the father previously nourished it in his own body; and further does so after its birth; he gives it food and cherishes it. Since he supports the child, before and after birth, he, as it were, nourishes himself; and in the birth of the child the father, as it were, receives a second birth; and this his second self, becomes his representative for holy rites: and that other self, having completed its period, deceases, and is born again in some other shape. Such is his third birth."

ii. In the Yajur Ved, creation is ascribed to Biráj Purush. It is there said, "He desired the existence of another, and instantly became man and woman in mutual embrace. He caused this his own self to fall in twain; and thus became husband and wife. In this manner was the human species produced. She being ashamed became a cow, and he a bull and approached her; the issue was kine. She then changed into a mare, and he into a stallion, and thus was the horse kind produced. She became a she-ass, and he a jack-ass; and thus that species was generated. She then became a she-goat, and he a he-goat; next a ewe, and he a ram. In this manner were all the different creatures, even to the ants, and the minutest insects, produced."

iii. A third account in the same Ved is as follows: "Waters alone there were, this world originally was water. In it the Lord of creation moved, having become air: he saw this earth and upheld it, assuming the form of a boar; and then becoming Bishwa Karmá, he moulded the earth. It became cele-

brated (uprathata) and conspicuous, (prithivi) and therefore that name (prithivi) is assigned to the earth.

"The Lord of creation meditated profoundly on the earth, and created the gods, the Demigods and *Ādityas*.* These Gods addressed the Lord of creation saying, How can we form creatures? He replied, As I created you, by practising austerities. He gave them sacred fire, with which they performed austerities and in one year produced a single cow."

iv. In the *Manduk Upanishad* it is declared, "As the spider puts forth, and draws in his thread; as grass and vegetables spring from the earth, and return to it; as hair and down proceed from the body of man, so does the universe come of the unperishable."

v. In the *Dharm Shastar*, or institutes of *Munú*, is this statement, "There was first, indescribable darkness; then the sublime God having created the first principles, primary elements, &c. together with water, placed in the waters a productive seed; from this seed was produced a golden egg, bright as a thousand suns; in that egg *he*, the father of all, was himself born as *Brahmá*. In that egg he sat inactive a full year of the creator; at the close of which he, by a thought, caused the egg to divide; and from its two divisions he formed the heaven above, and the earth beneath, and placed the air between them. He at the same time created the regions of space, the place of waters, *genii*, &c. &c. &c. and giving names to every thing, appointed to each its proper station, and employment. Moreover from fire, he produced air, and from the sun he milked out, for the sake of sacrifice, the three primordial *Veds*, the *Rig*, *Yajur*, and the *Shám*. He also created time, and the divisions of time, &c. as well as austerities, speech, desire, anger, sorrow, and joy, &c. That the human race might be multiplied, he caused the *Bráhma*n, *Kshatrí*, the *Bais* and *Shudra*, to proceed respectively from his mouth, his arms, his thighs, and his feet. He then having divided himself became male and female; and produced from the female, *Biráj*, (i. e. *Munú*) and after that the ten great *Rishís*, viz. *Marích*, *Atri*, *Angirá*, *Pulast*, *Pulah*, *Krit*, *Prachetá*, *Vasishtha*, *Bhrig*, and *Nárad*. Then were produced seven others; together with the gods *genii*, courtezans, demons, serpents, *pitris*, and all other creatures.

vi. In the *Kúrma Purán* we have this account of the crea-

* Professor Wilson says, "The *Ādityas* are twelve in number, they are forms of *Suryá*, or the Sun; and appear to represent him as distinct in each month of the year."

tion: Kúrma thus speaks to Nárada, and other Munís, "I Náráyan at the time of the universal destruction was sleeping upon the serpent, Sesh Nág, on the waters. By my favour was born from me Brahmá, the universal father, with his four mouths. Brahmá, then, from his mind created Sanack, Sanátan, Sanandan, Ruru, and Sanat Kumár. These, giving themselves up to divine meditation, would have nothing to do with mundane affairs. Observing this Brahmá was greatly grieved and perplexed. Then Vishnu came, and comforted his son Brahmá. Brahmá then renounced all anxiety, and began, according to Vishnu's direction, to engage in very difficult austerities, but to no purpose. He at length became greatly afflicted, and very angry; from that anger, tears gushed from his eye, and he knitted his eye-brows: from his eye-brows, thus knitted, Mahádev sprang, who was of a blue and reddish colour. Seeing him Brahmá ordered him to create divers kinds of creatures." The account goes on to say, that when Mahádev, (or Shiv) commenced operations, he produced a great many demons, hobgoblins, &c. who devoured every thing within their reach. When Brahmá saw the havoc they were making, he was sadly confounded, and cried out to Shiv to desist; and produce no more such all-devouring monsters.

vii. From other Shastars, it appears, that Kálí is the creator. Thus she declares herself, "As the first power, I am the seed. As the power of the seed, I am Shiv; and as the power of Shiv, I am Vishnu; and as Vishnu, I am the universe." Others say that Kálí the first female energy, produced three eggs, and from these three eggs Brahmá, Vishnu, and Mahesh were formed. In other Shastars it is stated that the earth was formed from the dead bodies of Madh, and Kytáb. In the Káshí Khand, it is said that illusion is the cause of all things; nay, that she is every thing. In the 1st book, chapter 1st of the Vishnu Purán, it is stated, that Vishnu becoming united with matter and spirit, produced the world. Further, in the same Purán, it is again and again asserted, that Vishnu is himself both matter and spirit. In the Rámáyan it is said, that from Kashyap's wife, the four castes were formed. The author of the Áyín Akbarí says, that no fewer than *eighteen* opinions respecting the creation are entertained by the Hindus. Of these various and conflicting accounts of the creation, which is the true one?

Secondly.—As it is impossible to know, with any degree of certainty, *how* the world was created, so it is equally im-

possible from the Hindu Shastars to ascertain *who* created it. In some places, as we have seen from the above quotations, it is stated that Brahmá, and in some, that Vishnu, is the creator; in some Kálí, and from other extracts it appears that a share of the praise, at least, is due to the gods, and munís. In contradiction to all these the Ling Purán asserts, that Shiv is the creator, according to this verse; "From the egg of the universe Shiv having assumed a form, produced from his left side Vishnu and Lakshmí; from his right side Brahmá and Saraswatí." The Brahm Vyvart Purán states, that Krishn is the creator; and that from his right side Vishnu, and from his left Shiv, and from his navel Brahmá sprang forth; and fell down and worshipped him.*

Thirdly.—In respect to the *geographical description* of the earth, and various *philosophical points*, the Veds, Shastars, and Puráns, contain numerous errors. In these books it is stated, that Mount Sumeru, (or Meru) is in the centre of the earth, and is 600,000 miles high, and 128,000 miles in circumference at its base, and 356,000 wide at the top; where Brahmá, Vishnu, Shiv, Indr, Agní, Yum, and the other gods have their residence. At its base, are various other mountains; on each of which grows a tree, 8,800 miles high.† But although the state of the world has been well ascertained, no such mountain, or trees have ever been found. It is also stated, that this

* We are aware, that in respect to the contradictions we point out in the accounts of the creator, and creation, the Pundits answer, that they refer to other ages, and other creations. Were we to admit this, which we by no means do, still we would ask, where then is there a credible account of the *present* creation? Is it not marvellous that of the creation in which *we* live, no satisfactory account should be found in all the Veds, Shastars, and Puráns? Again, no man who calmly investigates the subject can possibly give credence to the stories of the Kalps, and Manwantars. E. G. The Puráns state, that in the first, or Swyambhu Manwantar Príavart's family were rulers over the earth; and his brother Uttanpád's family in the second, or Swár-ochish Manwantar. It is, also, stated that Dakshs, who was a descendant of Uttanpád, married his daughter to Kasyap Muni, in the seventh, or present Manwantar. Now it must be remembered, that four yugs, or ages, (in which are 4,320,000 years,) make one Maha yug or great age; and one thousand Maha yugs constitute one Kalp; and in one Kalp, there are fourteen Manwantars. How then, is it possible that the children of two brothers should reign respectively in the 1st and 2nd Manwantars? or that Daksh, who was created so many Manwantars ago, should have his daughters married in the present Manwantar? Let it also be observed that the Puráns give contradictory accounts of the Manwantars. See, for instance, the translation of the Vishnu Purán, page 285, note 8.

† See Appendix, Note, A.

same mountain extends beneath into the earth 128,000 miles : but it is well known that the diameter of the earth is something less than 8000 miles. Since then Mount Sumeru does not exist, where are Baikunth, Brahmlok, and the residences of the other gods? In the Márkaṇḍá Purān, and the Bhágwat, &c., it is stated that there are seven seas, one of salt water, one of sugar-cane juice, one of wine, one of melted butter, one of milk, one of curdled milk, and one of sweet water, surrounding the world, at certain distances, from each other, while Sumeru rises in the middle of a circular from. These also it is well known do not exist. It is proved from science, that the earth is globular : it is described in the Puráns, as being in the form of a lotus, and nearly level. From science it is ascertained, that the earth is suspended in space according to the will of God ; but it is described in some of the Puráns as resting on the back of a tortoise, and in others on the hood of the serpent Sesh Nág. The circumference of the earth is measured by about 12434 kos : but its diameter according to the Puráns, is 500,000,000 yojans, (a kos, is about 2, and a yojan 8 miles.) The earth is 95 millions of miles distant from the sun : it is said in the Puráns, to be merely a hundred thousand yojans. The earth is only about a hundred and twenty thousand kos, from the moon ; and yet it is described in the Puráns as eight hundred thousand kos distant. That all these statements of the Hindu Shastars are erroneous, is proved from Astronomy, and the other sciences : and the truth of these sciences is so fully ascertained, that in accordance with their conclusions, journeys by sea and land are prosecuted. Had not the English been acquainted with Astronomy, and were not its principles correct, they would have found it exceedingly difficult to come to India. And *this science falsifies* the Hindu Shastars. Again, in the Veds it is declared that the sun is born of fire, and the moon is born of the sun ; that rain is produced from the moon, and lightning from rain. But by science it is proved that lightning is produced by a concussion of the clouds ; and that the clouds from which rain comes, are not higher than 6 miles from the earth ; while the moon is two hundred and forty thousand miles distant.

Fourthly.—The contradictions in respect to *doctrines* are even more glaring and irreconcilable, than those already noticed. All acknowledge that one great and primary point in religion is, that it should make known to man, who is his Lord and master, whom he is bound to worship and serve. But upon this all-important and essential point the Hindu

Shastars are a mass of confusion and uncertainty. Whether Brahmá, Vishnu, and Mahesh, taken separately or together, be that Lord who ought to be worshipped, it is impossible to decide. Nay, as to the *origin* even of these gods, there are great contradictions. In some Puráns it is stated, that they all three sprang from Ádshakti ; who, when she had brought them forth, fell in love with, and took them for her husbands. In the Bhágwat, and other Puráns, we read that a water-lily sprung from the navel of Vishnu, and from it Brahmá was born. Other Puráns state that Ádshakti produced a seed, from which sprang Shiv, the father of Vishnu. The Matsya Purán affirms, that Shiv was created by Brahmá, according to this shlok ; “ Afterwards, he (Brahmá,) created Bamdeo the illustrious holder of the trident.” In the Náradyá Purán we have this statement ; “ From the right side of Náráyan, Brahmá sprang, from the left Vishnu, and from the middle Shiv.” In contradiction to all these the Ling Purán asserts, as has been already stated, that Brahmá, and Vishnu, and their wives too, owe their origin to Shiv. In the Márkandiyá Purán it is stated that Vishnu was derived from Mahá Lakshmí, Shiv from Mahá Kalí, and Brahmá from Mahá Saraswatí. In the Bárah Purán we read that from Brahmá, Vishnu, and Shiv a Shaktí was produced ; and that she, being divided into three parts, became Lakshmí, Saraswatí, and Kálí. In these eight different accounts of their origin, *which* is to be believed ? Again, in respect to their respective dignity and rank, the same contradictions are found. In the Ved is this passage, “ He who is every where present is God ; Shiv is every where present, therefore Shiv is the Supreme.” In the Bhágwat we find the following shlok, completely opposed to the Ved, “ Those who are devoted to Shiv, and who worship him, are justly esteemed heretics, and enemies to the true Shastars. Those who desire final salvation, forsake the hideous lord of hobgoblins (Shiv), and looking to Náráyan worship him with a mind at peace.” In the Padam Purán, the same Shiv is thus praised : “ By even looking at Vishnu, the wrath of Shiv is kindled, and through his wrath men fall into a horrible hell ; let not therefore the name of Vishnu ever be pronounced.” In the same Purán the following passage occurs, “ Let them who say that other gods, such as Bramhá, Madáheo, and the like, are equal to Náráyan (i. e. Vishnu) be for ever esteemed heretics : on this subject, much need not be said, for those Bráhmans, who are not attached to Vishnu ought never to be touched, or spoken to, or looked

at." In the Vyu Purán, it is said that Shiv blessed Bramhá, and Vishnu ; and said to Vishnu, " I am fire, thou art smoke ; I am day, thou art night ; I am durable, thou art fleeting," &c. &c. In the Ved Shiv is called *Mahádeo* (the *great* God). In direct contradiction to this, in the Padam Purán, Vishnu is praised in the following style : " Those who say that any other God is greater than Náráyan, the Lord of the world, are ignorant, and are heretics." In another place we have this shlok, " That God (Mahádeo) is to be known as Maheshwar, to whom no object is to be held superior." The Ling Purán states that Dádichí, a worshipper of Shiv, overthrew Vishnu and all his partisans. At Daksh's sacrifice Virbhadra, a monster produced by Shiv, cut off Vishnu's head, and the wind blew it into the fire.

Rám and Krishn are called incarnations of Vishnu ; whatever, therefore, is stated in the above quotations, in reference to him, applies equally to them. Moreover, Krishn is termed in one place, only a *hair* of Vishnu ; and yet it is said, in Brahm Vyvart Purán, that, one day as Vishnu was bragging that he was the Creator of all, Krishn swallowed him. In the Vishnu Purán Krishn is asserted to be the incarnation of Púran Brahm, the perfect God. " In the Dána Dharm he is represented as a worshipper of Shiv, and propitiating him and his wife Uma, and receiving as boons from them wives and children." (Translation of Vishnu Purán, page 492, note 2.) In regard to Brahmá, indeed, the same contradictions do not prevail, and for a very good reason. His worship is stated to have been entirely abolished, on account of his sins. It cannot then be learnt from the Shastars who is to be acknowledged and worshipped as creator, and supreme Lord and Master.

Contradictions are to be found in other points of doctrine equal to those already noticed. The writers of the Veds disagree : " one of the chapters of the Rig Ved contains an instance, which is not singular in the Ved, of a disquisition on a difference of opinion among inspired authors. Some say that without repeating the sacred words (byahriti) which commence the gáyatri, the consecration is complete : while others, especially Sutya Kama, affirm the contrary, and command the recitation of the whole."*

* It is commonly understood amongst the Hindus that the four Veds are pre-eminently the word of God, as having proceeded from the four mouths of Brahmá : yet Shiv declares the Tántars are superior to them. In the Shiv Tantar he thus expresses himself, " From my five mouths

The six Shastars contain numerous disputations among the Rishis and Munís. They contradict each other and also the Ved; Kanád, the author of the Vishesh Shástar, affirms that atoms are eternal; that water was first created; then the Bramhánd (the Mundane egg); then Vishnu, from whose navel a lotus sprung, and from this lotus Brahmá was produced. Gowtam, who is the author of the Nyáy Shástar, says that fate, time, the human soul, primary atoms, and God, are eternal; Jayminí, the author of the Mimánśa Shástar says, the world had no beginning, and will have no end; and so also of the Ved: while Gowtam affirms the Ved to be created. Jayminí says, that sound is God; Gowtam says, it is of human invention, while Kanád declares that light is God, and God is light. Kapíl, the author of the Sánkhya Shástar, and grandson of Manú, and Pátan Jal, the author of the Shástar of that name, say that God and spirit have nothing to do with matter; while Gowtam declares that they have. The Sánkhya Shástar teaches that creation arose from matter; but the Vaisheshík that it arose from atoms. The Vedánt gives the lie to them both, and declares that God is every thing, and every thing is God.*

The Puráns, as has been, and will be shewn, are full of contradictions, and extravagant tales: and, what is most extraordinary, it is declared at the end of each Purán, that it is superior to all the rest. In the Bhágwat Krishn is God; in contradiction to this, the Vishnu Purán assures us that he is only an incarnation of a portion of a portion of Vishnu. According to the Vishnu and other Puráns, Kapilmuni destroyed the 60,000 sons of Rájá Sagar; but the Bhágwat denies this. Innumerable other gross contradictions might be pointed out. (See Wilson's notes to his translation of the Vishnu Purán.)

Fifthly, in respect to *worship* and *ceremonies*, the same contradictions are found to prevail. In the Ved the objects of worship are Fire, the Moon, the Sun, Earth, Wind, Indra,

proceeded the Five Veds, viz. the east, west, north, south, and upper. There are many Veds, but none equal to the Upper Ved." In these Tantars, which Shiv has thus elevated above the Veds, and dignified with the same title, he announces the Bám-mata, or worship of the female energy personified, to be superior to all other systems. And this, let it be observed, is a system attended with such enormities, that no respectable Hindu will acknowledge himself to belong to it.

* The Bhágwat affirms that matter and spirit are both eternal. Again, the Vedant asserts the unity of spirit, and Kapíl, and Pátan Jal affirm its multiplicity.

Barun, and Saraswatí. While in the Puráns almost every object in nature is deified. Krishn abolished the worship of Indra, and substituted that of a mountain, Gobardhan. Firishta informs us that, in the 9th century of the Christian era the Hindus went on pilgrimage to Egypt and Arabia. In the six Shástars are generally contained those instructions by which the Hindus say, man may obtain emancipation from Máyá or illusion, and forsaking the worship of all others, obtain divine knowledge ; i. e. recognize himself to be God. We see then, that according to the Veds only a few things are to be worshipped ; while the Puráns ascribe religious homage to almost every thing : but the *wise* man, having obtained through the Shástars and the Vedant, divine knowledge, is to worship nothing, knowing himself to be God ! May God of his infinite mercy soon remove this dreadful delusion !

In many of the Puráns *flesh* and *wine*, are forbidden, and are considered in the Kali-yug as decisive marks of an irreligious, carnal man : while from the Bhágwat it is plain, that in the 7th century of the Kali-yug Krishn and his children, and friends, and all the inhabitants of Dwárká, were in the habit of indulging freely in wine. Indeed it is stated, that they were drunk on the day when the fatal quarrel took place, in which they all destroyed each other. In Manú's Shástar it is declared, " Both animals which may be eaten, and they who eat them, were equally created by Brahmá ; there is, therefore, no sin in eating flesh according to the law." In the same Shástar we have this passage, " God created animals for sacrifice ; therefore, when they are killed for sacrifice there is no sin." Another passage says, " No sin is committed by him who having honoured the deities and the manes, eats flesh ; but animals which divide not the hoof, and also those animals and birds, whose natures are not known, must not be eaten." Again, " In lawfully tasting meat, in drinking fermented liquors, in there is no turpitude." " Bráhmans may eat flesh, i. e. the hedgehog, porcupine, the lizard, alligator, gandue, tortoise, rabbit," &c. &c. In the Mitakshará is this shlok, " Of the animals which have five toes, these five may be eaten, the sedha, lizard, tortoise, porcupine, and rabbit ; besides these, others may not be eaten : and of fishes, these ought to be eaten, the singtunduck, (or lion-mouthed), and the rahú." In the 3rd adhyáy of the Sanhítá of the Rig Ved, is a hymn to be used at the sacrifice of a cow, and in the second adhyáy of the same Sanhítá it is said, " He who offers animal sacrifices, is like heaven itself for con-

ferring happiness." Rig Ket is celebrated for sacrificing cows in the Sat-yug. At one sacrifice, offered by Viswá Mitra, the Bráhmans devoured 10,000 cows. If any Bráhmaṇ were known to eat these now, or drink wine, what would become of him? It is well known that he would be expelled from his caste, and from all social intercourse with his brethren and friends. And for what offence? Verily for doing what the Ved and Dharm Shástar assure him he not only *may* do without any sin, but what at certain times, *he must do*. Ma-nú *commands* Bráhmans to sacrifice cattle at the solstices. We conclude, therefore, that in the Hindu religion there is no consistency.*

If any should say that these commandments, and customs were for other ages, we would request them to prove it. Where is this written? For instance, where does Manú say that the commands and customs contained in his Shástars are for any *particular* age? It is plain that, as the customs of the four castes are for all ages; so also, according to the Dharm Shástar, are those various commands, and rites.† Or, if it should be said that eating flesh and drinking wine are forbidden in the Kali-yug, again we would ask for the proof from the Veds, or the Shástars. If it were replied that the Puráns contain the proofs, we would ask whether the

* In the Matsya Purán is this story: On a certain occasion the Rishis asked Suta, in what way the sons of Kausik obtained the great blessing (salvation). Suta replied, Kausik had seven sons: after his death, there was a great famine. When his sons had nothing to eat, they went to Garg Rishi. He sent them into the fields to attend his cow; while doing this, they were so pressed with hunger that they killed the cow; and having made an offering to the gods, and manes, ate it. In the evening returning to the Rishi they told him that a tiger had killed and devoured the cow. On this account they obtained salvation." In the Ved it is stated, that bulls were offered to Indra; and, in the Rámáyan, that Vashisht entertained Vishwámitra and his army with all kinds of flesh and wines; Bharatdwáj also similarly feasted his guests: and Rám too was in the habit of eating flesh.

† We are aware that the Pundits say, that many precepts, and ceremonies of Munú's Shástar were never intended for the present, or Kali-yug; and to prove this, bring forward the assertions of Brihaspati, Pará-sara, Nárad, and others. But this is a false representation; for Kaluk Bhath, the celebrated commentator of Manú, mentions only Brihaspati as affirming any thing on the subject; and that was relative to a man marrying the widow of his brother, who had died childless: *this* Brihaspati declares unlawful in the Kali-yug. On all other points, as appears from the commentator, he was silent; and hence it is clear, that in Kaluk Bhath's judgment all the other precepts and rites of Manú were intended equally for the four ages.

Puráns, (books, in the estimation of *Hindus* even, of very secondary rank, and on many points of very questionable authority,) could supersede the Veds and Shástars? And, supposing we should admit this, we must still observe the great inconsistencies contained in this religion. The Veds and Shástars say, "Eat :—" the *Puráns* (*without pretending any prophecy from the Veds and Shástars for the innovation*) say, "You must not eat." Again, as to its being said that these things are forbidden in the Kali-yug, we would ask, how then did it happen that Krishn and his companions, in the Kali-yug ate flesh, and drank wine? * If any answer that, considering their caste, this was not unlawful for them; we reply very well, let it be so; and we will hereafter bring arguments to prove that all men are of *one* caste, and that all the assertions about the Yugs (ages) are mere tales.

The Veds, Shástars, and *Puráns* contain, then, the most glaring contradictions; so much so, that whoever considers them, will perceive with what doubts and perplexities the *Hindus* must be encompassed. Hence the saying common amongst them: "There are as many religions, as there are teachers :—" and, "88,000 rishís have established 88,000 religions." † In accordance with this, we have the following story in the Chandogyá Upanishad of the Sám Ved; Six persons, deeply conversant with holy writ, and possessed of great dwellings, went to Asúrpat, the son of King Kekai, and thus addressed him, "Thou well knowest the universal soul; communicate that knowledge to us." When they went to him again the next day, he asked them individually whom they acknowledged and worshipped as the universal soul. One said he worshipped heaven; another, the sun; another, the wind; the fourth, the ethereal element; the fifth, the water; and the sixth, the earth. The King assured them, they were all wrong: and began to teach them *another* way.

6. *God is omnipotent*, i. e. he is able to do whatever he pleases. Does this mark of the true God exist in Brahmá; Vishnu, and Mahesh, and Rám, and Krishn? Brahmá, as already stated, was unable to carry on the work of creation, and in consequence, began to weep: Shiv was produced, and

* Krishn was in the world, in the 7th century after the commencement of the Kali-yug, according to this shlok, "When something more than 650 years of the Kali-yug were expired, then were the Kauras and Pandavs."

† Lukaksh affirms that "the Veds are contradictory, and the Shástars are contradictory."

engaged in the work ; but went on so slowly, that his father Brahmá was obliged to resume the task. Had Shiv or Brahmá been almighty this could not have happened. In the Bálkánd of the Rámáyan it is stated, that Shiv and Vishnu had a tremendous fight for the bow : had either of them been almighty, how could this have occurred ? The three gods together were turned by a woman into little children ; they could not churn the ocean without the assistance of the Titans ; they were unable to resist the power of Simbh and Ni-Simbh ; the Titans drove them, and all the gods, demigods, &c. from heaven at once. Brahmá could not preserve his head, nor Mahádeo his ling ; nor could Vishnu save himself from the curse of Bhrig, who doomed him to seven births among mortals ; nor yet from the gulosity of Krishn, who swallowed him whole. Rám is a reputed incarnation of Vishnu, and since the latter is not almighty, it is impossible the former should be, and indeed, had he been almighty, it is difficult to conceive why he required the assistance of the monkeys, in his war with Ráwan ; and why he was not able, like Hánumán, to leap over the sea from Rámeshwar to Lanká, but was under the necessity, at vast pains and trouble, of building a bridge.

Of Krishn indeed, many mighty works are related, such as killing serpents and giants, lifting up the mountain Gobardhan, &c. ; but it unfortunately happens that, on many other occasions, he betrayed so much weakness, that the accounts of his mighty works cannot but be doubted. God, all know, is omnipotent, not *occasionally*, but at *all times*, and under *all* circumstances ; where, then, we ask, was Krishn's almighty power when, after eighteen engagements he was beaten by Jurá-Sindh, and obliged to fly for his life ? He endeavoured, but was not able, to procure the mare of Rájá Dandá ; and for this purpose he engaged in an unsuccessful war with his friend Bhím. He and the Pandavs could not conquer Dronáchárya and his party, until Krishn had persuaded Yudhishtir to utter a falsehood ; by which Dronáchárya was so thrown off his guard, that Krishn and his party managed to kill him. In the Mahábhárat it is stated that, through the curse of Durbas, he and his sons were all destroyed.* It is clear, therefore, that not one of the five gods is almighty. What, then, is become of the boast, that

* After his death, several of his wives were carried off by robbers, his friend Arjun not being able to protect them.

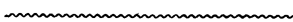
the Almighty, whatever he does, is not to be blamed, since none of the gods *was* almighty?

7th. *God is one.* From what has been stated above on the attribute of holiness, it is evident that the Hindu religion holds clearly enough the article of the Divine Unity. And not merely that God is one, but that strictly speaking, there is no real existence besides himself.* Many more passages might easily be produced in addition to those already brought forward; but as it is a point which no Hindu, learned, or unlearned, will for a moment dispute, it is unnecessary. The phrase "*boltá wuhí*" or, he that speaks, is God, is in every one's mouth; as well as "There is one Brahm, and nothing else." But a thousand doubts arise here: if I, who think and speak, *am* God, of whom then do I speak, when I say, "God is every one?" of *myself*? That *I* am in every one!! In reply to this the Pandits say, that God is indeed in every one; but, in consequence of illusion, he has forgotten himself; when however by severe mortification, and devotions, he shall extricate himself, he will recognize himself, and every thing else, as *God*. We would here ask, if God has become subject to another, viz.—to illusion, what has become of his almighty power? and since, by thus coming into contact with illusion, he has forgotten himself, what has become of this Omniscience? and, having forgotten himself, does he also deny himself? and becoming filled with the *raj* and *tam* gun, (with passion and ignorance,) and being, as Krishn declares, the only "*Kartá*" (agent) has he told all the lies, and committed all the sins in the world? where then is his holiness, his justice, his mercy, and his truth? Thus we see, that in this one doctrine, is involved the denial of all the essential attributes of God; nay, we may say, of the very existence of God. If any one reply, that it is not God, but illusion, or fate, that does every thing: we would ask, what is this illusion of which you speak so much? Whether it be the power in nature, or the union of the three qualities, or whatever else may be designated by it, still, every Hindu will acknowledge that of itself it can do nothing. It is only an *instrument*; the agent is another, and distinct. If any one should say, that it is fate which does, or causes every thing: we would again ask, what is fate, and who is the author of it? Until there be a cause there can be no effect. Besides which, when God himself, as Sargun, has become subject to

* "*Sarbain Vishnu myam jagat*," universal nature is simply Vishnu manifested.

fate, and the effect of works, to whom is fate subject? If it be subject to none, and have subjected God, then it is God!! Alas! alas! that men should have fallen into such contradictions and absurdities! May God, of His great mercy and grace, soon extirpate such errors and blasphemy.

8. God is *immutable*. From what has been already said, it is clear that this mark, also, of the true God, is not to be found in Hinduism. Since he is sometimes *one* and sometimes *many*; sometimes visible, and sometimes invisible; to day in this body, and to-morrow leaves it for another; one day is a man, and another day an animal; sometimes he is wise, sometimes so ignorant that he does not even know himself; how can he possibly be said to be immutable; or, who can assert, that there is no change in his perfections, his thoughts, desires, purposes, and determinations? Since, then, not one of the attributes of Deity, above specified, is to be found in the Hindu religion, it is clearly proved that this religion does not contain a knowledge of the true God.



CHAPTER II.

II. Whatever account of the CREATION OF THE WORLD, and of MAN, and of THE END to be answered in that creation, a true religion may contain, that account must be such as to manifest the attributes and glory of God.*

In respect to the origin of the world, some of the Shástars deny the existence of matter altogether, asserting that it is mere illusion. In other Shástars, such as the Nyáy, and the Bishesh, it is stated that matter is eternal. In the Vedánt, Sánkhyasár, and some of the Puráns, we have this account of the production of matter: At the time of creation, from Brahm proceeds intelligence; and from intelligence, self-consciousness; and from self-consciousness, ether; and from ether, fire; and from fire, water;† and from water, earth; and from these, the whole world is produced: and, at the consummation of all things, the different elements are involved, in the same manner in which they were evolved, and all becomes again simply God. Matter, therefore, has no creator: for according to these books, it either has no existence at all, or, it has no

* See the Introduction, page 2.

† Manú, on the contrary, says, "from water, fire."

beginning ; but is part and parcel of God himself.* In reference to the account of the manner, in which the gods are said to have formed the world, we have already, in treating of the divine attribute of truth, found so many contradictions, and such extraordinary and un-god-like deeds, that it cannot be credited ; and the whole must be pronounced fabulous.

In respect to the creation of man, the Hindu religion states, that his body is formed of the five elements, (earth, water, fire, air, and ether,) and that his soul is an emanation from God ; into whom it will be again absorbed, as has been already remarked. But if it be asked, *why* the spirit thus proceeded from God, and *why* it was separated from Him ? the Hindu Shástars afford no answer, excepting that it is God's pleasure, and that thus he "amuses himself." What wise man can receive such a doctrine ? How can such a change take place in the existence of God, as is implied in the doctrine that he becomes incarnate in a thousand different bodies, and is subject to a thousand different, and some of them, to say the least, not very becoming conditions ?

If, however, we were to admit the possibility of such changes in God, and of his assuming, at pleasure, innumerable different forms and appearances, yet, it is clear that, in doing so God would most certainly act worthily of himself. He would manifest his wisdom, his holiness, his knowledge, his goodness and indeed all his attributes, the more conspicuously. But, according to Hinduism, this is by no means the case ; on the contrary, it appears, from that system, that God, by coming in contact with illusion, or ignorance, or matter, has been deprived, in a great measure, of all his attributes ; and his honour, and glory have been laid in the dust. He has become so ignorant that he does not even know himself ; and so weak that he cannot release himself from his bondage ; and so utterly polluted and depraved that there has never been a crime committed of which he was not the doer ! If this be not blasphemy, what is ? But it must be remembered, if this monstrous doctrine is not true, the Hindu religion gives us no account of the origin of man, nor of the end of his creation. Let the wise judge.

* The Vedánt asserts that according to the Ved, creation is one-fourth of God, while three-fourths are beyond the bound of creation.

CHAPTER III.

ON THE RELATIONS WHICH EXIST BETWEEN GOD AND MAN.*

First.—In what relation does God stand to man? Is he his Creator, and Preserver; and is he the Governor of the world? From what has been already stated it will have been seen that Hinduism recognizes two great systems, termed respectively the Nirguniyá and the Sarguniyá. The former is described as the perfect state, and the latter as the introduction to it; arriving at which man, having obtained “gyán,” or knowledge, is taught to look upon himself as Brahm. When, therefore, he has arrived at this state, no relations can exist between God and him; for he himself is God.† But in the Sargun state, we find some traces of God as creator and preserver; yet not the supreme, and eternal God, but Brahmá, Vishnu, and Mahesh, Ganesh, Bhawání, Rám, Krishn, the Rishís, and Munis, &c. &c. From what has been advanced above, it is clear that these gods are not the *true God*; for they possess not one of his marks. Since, then, they are not God, how can they be the Creator, and Preserver? And since, according to the Hindu faith, with the exception of these gods, there is no creator, or preserver, we are clearly brought to this conclusion, that, strictly speaking, the Hindus *know nothing of their Creator, Preserver, and Governor, nor in what relation He stands to them, or they to Him*. Besides, the Hindu Shástars state, in the broadest, and most unqualified terms, the doctrine of the unchangeable fate of every creature in the universe, from the meanest reptile, to Brahmá, the father of gods and men; nay, even the great Swyam Brahm himself is not altogether free from the influence of destiny: when the *fixed time* comes, he expands, and creation appears; and again, at the *appointed* period, he draws himself in, and chaos succeeds. Or, as another statement has it, he awakes, and the world starts into existence; again he sleeps, and all repose in him: and all this,

* See the Introduction, page 4.

† At the same time there are passages in the Veds, and Puráns, which deny the possibility of the soul becoming one with God. This of course, is another proof of contradiction in these books; these passages, moreover, are almost entirely overlooked and forgotten by the Hindus, from regard to those which teach the contrary doctrine; it being so much more congenial to man's depraved nature.

in exact accordance with the laws of stern necessity.* But we look in vain to the Veds and Shástars for satisfactory solutions of the numerous doubts, which must arise in every reflecting mind on hearing such sentiments propounded. Waving, however, these, since, in the Hindu religion, the doctrine of absolute fate is taught, in what relations *can* God stand to *man*? It is with *fate*, not with *man*, that God is concerned.

Secondly.—A true religion must give a satisfactory answer to these questions :—

In what relation does man stand to God? Has he to give an account to Him of all his doings, or not? If he be accountable, and commit sin, may he hope for forgiveness? and if so, in what way can he be forgiven?† Since according to the Hindu religion, the spirit of man is God,‡ and that too, under the closest bond of fate, it would appear that religion, and all its ceremonies, are perfectly unnecessary, and out of place, and therefore ought not to be; and, we may add, never *could* have been, had this doctrine been true. But Hinduism is here, as on every other point, extremely inconsistent with itself. Hence we find innumerable commands for worship, and ceremonies of every description instituted.

In the institutes of Manú are contained numberless directions for the removing of sin, for worshipping the gods, giving alms, fastings, bathings, prayers, and the various rites of the four castes. But the marvel is that, when a person has observed all these, the highest reward he is taught to expect is, a residence, for a limited number of years, in one of the heavens of the gods; and when his merit is expended, he must descend, even though it were Indra, or Brahmá himself, and be born again among mortals. The Ved and Shástars declare that final emancipation, and absorption into the Deity are not to be obtained by any such “childish ceremonies,”§ but renouncing the world, and, alone in a forest, through the greatest austerities, and mortifications, recognizing one’s self as God,

* Thus we read in the Bhartarí Satak, “That fate, which binds Brahmá to his creation, and Vishnu to his laborious incarnations, and Shiv to his trade of begging, and which also binds the sun to its course in the heavens—*that* fate I worship.” The Sudh Tat, and Jyotish Shástar state that, six days after the birth of a child, Brahmá comes to write its fate on its forehead: hence the day is named, “Shashtí ki pújá—i. e. the worship of the six day.

† See the Introduction, page 4, 5.

‡ In one place we find these words, “God, the Gura (the spiritual Teacher), the worshipper and worship, are *four names*, but one thing.”

§ An expression used by themselves.

is the blessing to be sought. On this account, the Rishís and devotees look down with contempt upon the gods ; and even degrade them from their thrones to take birth among mortals ; as Bhrig cursed Vishnu. For the *gods* are subject to the passions and senses, but the *wise* man is one with the great Brahm.* However whether wise or foolish, according to the Hindu religion, it is clear that, strictly speaking, God and man† are both one, and therefore, any provision for the pardon of sin would seem unnecessary ; which, as has been observed, is not the case. In the next place, we observe that the various modes appointed in these books for removing sin, are wholly inadequate ; which every one, who considers the subject, must acknowledge.

The first error is, that they give us no proper definition of what sin is ; but repeatedly assure us, that God created both good and evil. According to a passage of Manú it appears that killing all the people of the three worlds, and eating food from unclean hands, (i. e. from the hands of a low caste man,) are sins of equal turpitude. If a Bráhmaṇ kill a dog, or cat, or cow, or frog, lizard, or owl, he must make the *same* atonement, as if he killed a Shudr.

Let us now attempt, as concisely as possible, to show what, according to the Shástars, are the different atonements for sin. We are assured that sin is atoned for by bathing, fasting, making present to Bráhmaṇs, going on pilgrimages, dying in Káshí, and drowning oneself in the Tribení, &c.

In the Prayshchit Nirnay it is stated that, if a man kill a Bráhmaṇ, he must perform the Parjaptia Prayshchit for twenty-four years ; or, sacrifice his life. Whoever kills a cow must make a very severe atonement ; and if he should kill any other animal, he must make a handsome present to the Bráhmaṇs. If a Shudr live with a Bráhmaṇ of bad character, he must renounce life, casting himself into a fire. If he live with one of a good character, he must also destroy himself ; and she must become an outcast.‡ If a Bráhmaṇ eat without his paitá, (Bráh-

* Nevertheless, it is only by Vishnu's favour, that salvation can be obtained : so says the Ved, "without the grace of Vishnu, there is no salvation." And yet Vishnu *himself*, has not obtained it, enjoying himself as he is on the sea of milk, with his wife Lakhshmi !

† The Urdú is "Gunáhgár aur Khúdá í Kahár."—the sinner and God the avenger.

‡ For a certain secret sin, which must be nameless here, Manú directs the culprit to offer to Deví a black ass, or one with one eye ; and putting on its skin, he is to go to seven different houses to beg, and to proclaim his sin *before all*.

manical thread,) he must repeat the gáyatrí 100 times, and partake of nothing that day, but the urine of the cow. If a Bráhmaṇ drink water from, or bathe in a pool dug by a chandál, he must eat cow dung, cow's urine, &c. For expiating the sin of falsehood, a person may repeat the name of Vishnu once.* To preserve the life of a Bráhmaṇ, and to appease an angry wife, falsehood may be spoken *innocently*.

In the institutes of Manú, we find this passage, "If a person knowingly give false evidence from a good motive, it is no sin; nay, such evidence is the speech of the gods, and shall be gloriously rewarded." Wearing a necklace of tulsí, and of the seed of the lotus, and having imprinted on the arm the mark of the conch and discus, and the tilak on the forehead, &c. are pronounced efficacious in removing sin; and the messengers of Yam (Pluto) are enjoined not to molest those on whom these marks are found. (Káshí Khand.)

The repetition of the gáyatrí is declared to excel every other means for the removing of sin. "By the sole repetition of this," says Manú, "a priest may indubitably obtain beatitude, let him perform, or not perform, any other religious rites. He knows the Ved, who knows that word 'Om,' (the first word of the gáyatrí.) A Bráhmaṇ, who shall repeat the gáyatrí for three years together, shall become one with Brahm: and as the wind and ether are free from any stain of pollution, so will he remain holy. There is nothing greater than the gáyatrí. If a Bráhmaṇ only repeat the gáyatrí, he may perform, or not perform any religious rites, for he is the worshipper of the sun. If a Bráhmaṇ, alone, on the banks of a river, repeat the gáyatrí a thousand times a day for a month together, he will be delivered from great transgressions; as a snake, freed from its slough, becomes clean." In the Súraj Náráyan Upanishad it is written, "He who, seated opposite the sun, repeats the gáyatrí, is liberated from fear and sickness; misfortune ceases; and unlawful meats, drinks, intercourse, and connexions become pure and lawful." After all, what is this wonderful gáyatrí, which is so unspeakably potent in its effects?

* By the "remembrance" of Vishnu—the frequent reiteration of any, or all of his names—"a man shall be quickly cleansed from all guilt." (Vishnu Purán, page 210.) The Vishnu Dharm Tantra says, "Let a man ever, and every where, repeat the names of the discus-armed (Vishnu), for its repetition, even by one who is impure, is a means of purification. Harí (Vishnu) removes all sins, even when invoked by evil minded persons, as fire burns one by whom it is unwillingly approached."

Simply this, "Om! Earth! Sky! Heavens! We meditate on that adorable light, of the resplendant sun. May it direct our intellects!" This is the *gáyatrí*, concerning which, in the *Skandh Purán*, it is said, there is no passage more important in the whole *Ved*; neither is there any incantation equal to it, as there is no city equal to *Káshí* (*Banáras*). The *gáyatrí* is the mother of the *Ved*, and of *Bráhmans*; and she ever preserves those devoted to her. By means of the repetition of the *gáyatrí*, *Vishwámitra*, a *khshatrí*, from a *Ráj-rishí*, became a *Brahm-rishí*; and obtained power to create a new world. In short, there is nothing which cannot be accomplished by the *gáyatrí*: it is declared to be *Vishnu*, *Brahmá*, and *Shiv*, and the three *Veds*, &c.

In the *Mahábhárat* *Krishn*, also, is stated to be a saviour from sin, according to this passage, "by the mere sight of thee, (O *Krishn*!) I am freed from all sin." And in the *Gítá* are these words of *Krishn*, "I will deliver thee from all sin." In the *Rig Ved*, the *Mahábhárat*, and *Brahm Purán*, and other *Shástars*, it is stated, that *Satí*, (or, a wife's burning herself with the dead body of her husband,) is highly meritorious in removing sin. They affirm that whatever woman burns with her husband, draws him from hell, as a snake-catcher the snake from a hole; and lives with him happily in heaven as long as their merit lasts. "The woman, who burns with her husband, purifies both his and her own ancestors; and though her husband should have been a murderer of *Bráhmans*, and ungrateful, and killed his friend, yet, nevertheless, by his wife's becoming a *Satí*, all his sins are pardoned. There is no greater virtue for a woman, than to burn with her husband." In the *Mítakshará* is this passage, "The woman who burns with her husband, takes with her to heaven three generations of her mother's, and three generations of her father's, and three generations of her husband's family; and there dwells together with her husband. As the snake-catcher draws the snake out of his hole; so the woman, who becomes *Satí*, redeems her husband from hell; and, taking him to heaven, dwells with him."*

* According to the *Veds*, &c. woman is so bad, that she is declared to be simply an incarnation of sin, to be incapable of giving evidence, and to have no concern with the *Ved*, and holy rites. *Manú* thus speaks, "For woman are no *separate* holy rites, fasting, &c. all she has to do is, to worship her husband, and thus will she become famous in heaven." In the *Nít Shástar* is this verse, "To lie, to be impudent, to deceive, to speak bitter words, to be unclean, and cruel, are all vices inherent in a

In the Shástars and Puráns it is stated, that lepers, and lame, and infirm people, and those labouring under any incurable disease, if they destroy themselves at some sacred place, such as under the wheels of Jagannáth's Rath; or drown themselves at the confluence of the rivers at Priyág (Allahabad), all their sins will be forgiven, and they will obtain heaven.* In the Saktánand Tarangíní the act of eating Shiv's meat-offering, is declared to remove sin. The words are, "From eating of food offered to Shiv sickness and afflictions are removed, and all sins are destroyed." In the Kular No, we find the most licentious shlok which can be imagined: "Of those, who constantly reflect on Brahm, the salvation, at last, is by the sexual embrace. Murder is a virtue, drinking is a good deed; he, who is outwardly an apostate, is inwardly a saved man." In the Shyám Rahas, is a passage of a similar description, viz. "Wine, flesh, fish, mudra, (intertwining the fingers in worship), and mythun, (coition,) are the five-fold makárs (the five words each beginning with the letter *M.*), which remove all sin."

Repeating the name of God, as stated above, is, also, deemed an effectual atonement for sin. To illustrate this, we have the following story in the Bhágwat Purán:—Ajámil committed the most enormous sins, having killed cows, and Bráhmans, drunk spirits, and lived in the practice of evil all his days. He had four sons; the name of one was Náráyan. In the hour of death, Ajámil was extremely thirsty, and called to his son, "Náráyan, Náráyan, Náráyan, give me some water!" After his decease, the officers of Yam seized him, and were about to drag him to a place of punishment, when Vishnu's messengers came to rescue him. A furious battle ensued; but Vishnu's party proved victorious, and carried off Ajámil to Baikunth (the heaven of Vishnu). Yam's people enraged, returned to their master, threw their clothes and staves at his

woman's disposition. To this, also, woman is ever prone—to find fault with a man, because her wishes are not satisfied. A wise man, therefore, is ever on his guard against woman." Does it not, then, appear extraordinary, that though woman is so indescribably vile and worthless; yet by burning with the dead body of her husband, she becomes, in a moment, so holy, virtuous, and meritorious, that she not only saves herself, and her husband from hell, but her own, and her husband's family, too, for three generations back?

* But *not final salvation*. To obtain this prime blessing a sound body, perfect in all its parts, is necessary. In the Bhawishyá purán we are informed that Krishn's son, Sámbar, was a leper; but we read nothing of his being healed by his father.

feet, and declared that they would serve him no longer, as they met with nothing but disgrace in all they did. Yam having learnt what had happened, ordered Chitrugupta, the recorder, to examine his account book. He did so; and reported that Ajámil had been a most notorious sinner; that indeed it was impossible to reckon up his crimes, they were so many. On this Yam hastened off to Baikunth, and demanded from Vishnu an explanation of the matter. Vishnu informed him, that however wicked the man might have been, he had repeated, in the hour of death, the name "*Náráyan*," and, *therefore*, was taken to heaven. The Hindus listen to and repeat, with great glee, this tale also:—"Válmík was a great robber, and had slain so many Bráhmans that he filled a kothilá, (a kind of granary,) with their strings, (Bráhmanical threads); but, when he called upon his people to kill, he used to say *már, már*, (kill, kill,) which is *Rám* reversed: he, therefore, *on this account*, became like Brahm." We shall conclude this part of our subject with the following shlok, "The moment in which a person shall meditate in his heart, 'I am God,' all his sins are annihilated, as darkness at the rising of the sun." Such, then, are the different ways in which, according to Hinduism, sin may be removed. To bring arguments to refute such statements is perfectly unnecessary; they stand self-condemned. Let the wise decide.

CHAPTER IV.

The last mark we have to notice of a true religion, is **MIRACLES**, and **PROPHECIES**; without which its Divine origin cannot be perfectly ascertained.* Does, then, the Hindu religion, while wanting, as we have seen, in every other mark, possess this?

First, **MIRACLES**.—There are various wonders related of *Rám*, and *Krishn*, and others; such as, breaking the bow, making the bridge to *Lanká*, slaying the giants, lifting up the mountain *Gobardhan*, &c. &c. In discussing this subject it must, in the first place, be remembered, that the Hindus are a most credulous people, who, without investigation, give implicit credence to lying wonders of every sort; such as the

* See the Introduction, page 5.

reputed miracles of Kíná-Rám, and Tulsí-dás.* After reading the incantations, and consecrating an image, they deem it a god ; and sitting before it, they imagine they see its hands and feet move ; and observe marks of pleasure, and displeasure, on its countenance, &c. They pretend, also, to believe that Káshí is made of gold ; and that on whatever thing a person implicitly places his full trust and confidence, whether it be wood or stone, or an animal or a picture, or whatever else, it becomes to him what he has persuaded himself it is, (i. e. God,) and will grant all his requests. If, amongst a people so credulous, the belief of false miracles gain a footing, we are not to be surprized. Moreover, should we admit that the gods did indeed work miracles, as the Shástars represent ; yet they do not possess the very first mark of a true miracle ; that is, that it be manifested on purpose to prove the truth of a religion. It is no where stated, that any one of these (so called) miracles was shown on purpose to prove the truth of the Veds, the Shástars, or the Puráns. Nay, according to these books, it is impossible that miracles should be the sign of a divine book ; for it is stated, that Mlechhas, (cannibals, or flesh-eaters,) and giants, also, after performing great austerities, worked miracles ; and put in confinement the three hundred and thirty millions of gods ; and caused even Brahmá, Vishnu, and Mahesh to tremble on their thrones ; and turned the whole world upside down, preventing the wind from blowing, and the waves of the sea from flowing, &c. &c.,—as Ráwan, Sambh, Nisambh, and others, are said to have done.†

* In Válmík's Rámáyan, a book than which no one, perhaps, is more highly esteemed, by all good Hindus of the present day, is this story :—Bátápi and Ilbila were two brothers : it was the custom of Bátápi to turn himself into a goat, and his brother used to kill, and cook him, and feed Bráhmans with the meat. Bátápi would then assume his own form, in the stomach of the Bráhman, and quietly walk out, to the no small consternation of the twice-born. In this way these brothers killed thousands of Bráhmans. At length however Bátápi met with his match : one day Agasta Muní paid them a visit ; as usual, Bátápi became the goat, and Ilbila the cook ; and soon a delicious dish was served up to the honoured guest. Agasta speedily devoured it ; and then, swallowing a good draught of Ganges water, so thoroughly digested it, that Bátápi never more made his appearance.

† If it should be replied, that they perform these wonders, in virtue of Shiv's blessing ; we would ask, what ! from *that* Shiv, who made the shameful speech to Mohini, already related :—*that* Shiv, in whom not *one* mark of God can be found ! Is it possible that *he* could give *such* power to others ? Power too, which it has been proved he himself does not possess.

From these considerations it is clear that the miracles related in the Hindu books cannot, even if true, prove the Divine origin of these books, since they state miracles to have been performed equally by bad, as by good men; nay, that the Titans, and giants have, in this respect, excelled the gods.

Secondly, PROPHECIES.—The Hindus say that their Shástars contain prophecies, such as that the Rámáyan was written before the birth of Rám, (but this cannot be proved, for Válmík, the author of it, was contemporary with Rám.) They also say, from their Shástars, that there will be great changes in the world; that people will become irreligious; that there will be great troubles and misfortunes; and that ultimately the incarnation from a virgin will take place, when the golden age will be restored. But from such general declarations, which have not been fulfilled, what can be proved? * And were they indeed fulfilled, *what* Shástar would be proved true by them? It has already been shewn, that the Shástars *contradict* each other to a totally irreconcilable extent; whatever prophecy, therefore, (or miracle either,) might prove one to be true, would necessarily prove another to be false. As to the report of an incarnation from a virgin, and the universal spread of holiness, we know this to be true, but not in the sense the Shástars represent. They say that the incarnation from a virgin, who is to spread universal righteousness, is to be *Vishnu*: now Vishnu has been proved not to be God, nor in any sense divine; how then shall he be born of a virgin? And what kind of holiness will *he* spread, who is not himself holy; but, as has been proved, the very reverse? Lastly, we ask can it be expected, or is it possible, that those books can convey any knowledge of the future, which so erroneously describe the past, and the present?

We conclude, then, that the marks of a true religion, viz. proofs of the attributes of God, the knowledge of the origin of the world and of man, and of the relations which exist between God and man, and miracles and prophecies, are not possessed by the Hindu religion; *and, therefore, this religion is not from God.*

* One of the Puráns is termed the *Bhawishya*, or prophetic, Purán; but, from Professor Wilson, we learn that it contains no prophecy. (Translation of Vishnu Purán, page 39.)

CHAPTER V.

Hinduism has now been tested by the marks of a true religion ; and it has, we think, clearly appeared that it cannot abide the process—"having been weighed in the balances, it is found wanting." We have, therefore, done with *arguments* and *proofs*, upon the subject. There are, however, a number of other considerations, which, if the Hindus would reflect, would, we doubt not, still more convince them, that their religion is not founded in truth. A few of these we proceed to state.

SECTION 1.—*Concerning the Yugs, and the eternity of the Veds.*

In the Veds and Shástars we have an account of the four Yugs, or Ages, viz. the Sat, the Tretá, the Dwápar, and the Kali-yug, which are said to contain millions of years ; while the Veds are stated to be eternal. It has already been proved that these books are not from God, since they do not contain the marks of a true religion ; it is, therefore, not necessary to bring arguments to prove the falsity of these assertions. Nevertheless, to leave the Hindus without excuse, we shall from *their own Shástars* shew the incredibility, not to say the absurdity, of these statements.

I. In reference to the *four ages*.

1. In the Shástars it is stated that in the Sat-yug men lived 100,000 years ; what, then, is the meaning of this passage in the Yajur Ved, "He, who in this life continually performs his religious duties, may desire to live a *hundred* years ; but even to the end of that period thou shouldst have no other occupation here below." The Hindus believe that the Yajur Ved existed in the Sat-yug, nay long before ; if then men lived 100,000 years in that age, why should a *hundred* years be thought a long life ?

2. Satyávrat the present, or seventh Manú, is said to have reigned through the whole of the Sat-yug, or 1,728,000 years ; from him are enumerated fifty-five Princes of the Solar line, who inherited the sovereignty till the time of Rám. Now all acknowledge that Rám filled the throne of Ayodhyá at the end of the Tretá-yug. These fifty-five Princes, therefore, reigned through that epoch, or, 1,296,000 years, which, at a

medium, is more than 23,000 years to each reign. During the next, or Dwápar-yug, of 864,000 years, twenty-nine princes are enumerated; who must, at an average, have reigned each 29,793 years. From the beginning of the present, or Kali-yug, to the extinction of the solar race, are reckoned 1000 years, and 30 princes; that is, about 33 years are assigned to each reign. Here, as we approach nearer the period of authentic history, is a wonderful change. Moreover, observe that while Rájá Satyávrat reigned the whole of the Sat-yug, the age of man, at that time, is stated to have been only 100,000. In the Tretá, while the princes reigned on an average 23,560 years each, their subjects lived only 10,000 years; and in the Dwápar 1000 sufficed for them, though their kings reigned, at the period, 29,793 each! (Mill's British India.)

3. The first three ages are said to contain a period of nearly four millions of years; while the people of those ages were *contemporary* or *nearly* so; e. g. Manú was the son of Brahmá, the first male; Kapil was Manú's grandson, and the author of the Sánkhyá Shástar, in which he mentions the Gítá, which relates to transactions, which took place at the end of the Dwápar, and the beginning of the Kali-yug. We see, therefore, that in all the three yugs there were only *three* generations. Similar to this is what is related of Gautam. Nay, in his case, it would appear that the three ages included but *two* generations! For it is stated, that he married Brahmá's daughter, and that he was the author of the Nyáy Shástar, in which he mentions the Gítá!

4. All the learned (among the Hindus) know that Vedvyás and Válmík were contemporaries, because when Vedvyás was making preparations for writing the Mahábhárat, he went to advise with Válmík on the subject. Nevertheless, the Shás-tars assure us there were 864,000 years between them, Válmík living in the end of the Tretá, and Vedviás at the end of the Dwápar age.

5. It is said the Institutes of Manú existed in the Sat-yug,* when there was no sin. In this Shástar many vices are related of women, on which account they are to be treated with severity and contempt. They are forbidden to read, or hear the Veds. "This," says Manú, "is an established law; and,

* According to this shlok, "when 1010 years of the Sat-yug were expired, I Manú, at the full moon of the Month Bhádr, by the command of Brahmá, finished this Shástar."

being ignorant of the Veds, sinful women are as bad as *sin itself*; this is an established law." In another place we have this passage, "whether a female be a child, or a young woman, or old, she must ever be dependent. In her childhood she must be in subjection to her parents; in her youth, to her husband; and in her old age, to children." Again, "women are ever ready to corrupt men, whether wise, or foolish. Therefore, whether it be a mother, or sister, or daughter, let no man sit with her alone, for the power of lust is great; even a wise man becomes entangled thereby." And again, we have this passage; "Woman's disposition is such, that she regards neither beauty, nor youth; let her have but a *man*, of whatever description, and she is satisfied. She is ever impatient for man, and is cruel; women must, therefore, be carefully watched."* Now, it is well known that, in every age, the female population is equal to, and generally exceeds in number, that of the male: if then in the Sat-yug, women were so bad, how could that possibly be an age of universal holiness? and men, too, *wise* men, were in danger of being entangled by them; nay, even by their *own mothers, sisters and daughters*! Surely, nothing worse could be asserted of the Kali-yug, or present age of sin.†

6. In the Sat-yug were four incarnations; and no incarnation is said to take place unless for the destruction of sin, and sinners. Now, if there was *no* sin in this age, wherefore the incarnations? and if there *was* sin, then how can that age be called the *Sat-yug*? If therefore you believe in the Sat-yug, you must disbelieve the incarnations; and, if you believe the incarnations, you must disbelieve the existence of the Sat-yug. Acknowledge which you please: but remember that, if one is false, no confidence can be placed in the other.

Again, in the Sat-yug the great fight between the gods and the Titans, at the churning of the Ocean, happened; Vishnu and Shiv also fought for the bow; Indra defiled his Guru's wife; Brahmá his daughter, and Vishnu, Jalandhar's wife;

* See, also, on this subject a note, in a preceding part of this work, (page 37,) where the merit of a woman's burning with the corpse of her husband is discussed.

† Whoever will study this and the other law books will feel perfectly assured, they could not have been written in an age of purity.

In Manú's Shástar, we read of the Greeks, also of the schismatics, and heretics, spoken of as contemporary; the Puráns also are mentioned, as well as various atonements for sin, without reference being made to any particular age.

and Mahádeo was inflamed with lust for Mohini—all in the Sat-yug !*

II. Neither can the *eternity of the Veds* be established. In the first place, the manner of their origin, though the accounts are contradictory, is given ; which could not have been had they been eternal. In many places it is asserted that Brahmá pronounced them from his four mouths : but in Manú's Shástar it is stated, they were milked from fire, air, and the sun ; according to this passage, " Brahmá having created the gods, and sacrifice, next milked from fire, air, and the sun, the three eternal Veds, the Rig, Yajur, and Sám, for the performance of sacrifice." If, then, they were produced in this manner, how can their eternity be established ?

Again, whoever examines the contents of the Veds cannot be persuaded that they are eternal. Accounts of worldly transactions, written from time to time, every where abound in them ; such as, the praise of Rájás for making presents, &c. In the eighth ashtak of the Rig Ved is a hymn, which a Rájá wrote in praise of his own munificence ; when, having become a eunuch, a certain rishí had restored him to manhood ; and he in consequence, gave great presents to the rishí : and strains of exultation were uttered by his wife on the occasion. In the same Ved is an incantation, which Bishisht rishí composed to stop the barking of a dog, while he was stealing corn ! It is written in the Atharvan Ved that Toshtá rishí offered a sacrifice for destroying Indra, who had slain his three sons.

In the Ved, mention is made of the third incarnation in these words, " He saw the earth and upheld it, assuming the form of a boar." Which, then, was prior in point of time—the third incarnation, which is said to have taken place in the Sat-yug, or the Ved, which gives an account of this incarnation, and yet is said to have existed long before ? In the first Section of the Rig Ved is this Shlok, " Having drunk of this, O Indra, thou becamest the slaughterer of Vritrá, thou hast preserved the warrior in battle." Again, " Thou, O Agni, didst declare heavenly things to Manú ; thou wast most beneficent to the pious Pururwas." " As a mortal, O Agni, as Agniras, as Yáti, as the men of old, come to the sacrificial ground. I shall now sing the exploits of Indra, which the thunderer formerly performed." These quotations are from the Mantras, or the oldest parts of the Ved ; and many more

* In short, a sinless *age* is every where celebrated ; but a sinless *man* is no where to be found, from Brahmá downwards.

such passages might doubtless be adduced. In the Gopál Tapaniyá Upanishad, and Rám Tapaniyá Upanishad of the Atharvan Ved, Rám and Krishn are celebrated; though the former was in the Tretá, and the latter in the commencement of the Kali-yug: and in the Chhandogyá Upanishad of the Sám Ved not only is Krishn, but also his mother, and Guru (spiritual teacher), are mentioned by name.*

Whoever will carefully weigh the observations made in this section will, it is thought, (if he be impartial), be convinced that there is no truth in the assertions respecting either the yugs, or the eternity of the Veds; but that they are fables of the same kind as those which state that God became incarnate in a fish, in order to dive into the sea to bring out the Veds, which a Titan had concealed; and that he became incarnate in a boar, in order to hold the world from sinking; and that he became a dwarf, named Báman, in order to deceive Rájá Bali; and that, becoming incarnate in Baudh, he spread atheistical doctrines; and that he is the sole agent, and therefore the doer of all the sin and wickedness in the world.† It must also be borne in mind that the books, containing these extraordinary assertions, have been already, by other and independent arguments, proved to be not from God.

SECTION 2.—*Concerning the Hindu religion being only for the Hindus, while it would appear from reason, that the true religion should be for all.*

First, God himself is one, which the Hindus also acknowledge; and therefore, his *character* too must be one and the same, and the model of perfection to all nations. Now, since the end of religion is to conform man to the divine character, and the nature and condition of man are every where the same, the means for his becoming like God, i. e. religion, must (we have every reason to suppose) be, also, one and the same. Again, we find in both the physical and moral state of man, throughout all nations, many features of remarkable similarity.

* It should also be remembered, that the accounts of the yugs, and of the eternity of the Veds, must stand or fall together; and since the former have been proved fictitious, the latter cannot be true.

† The assertion that Ved Vyas was the author of the 18 Puráns is of the same description. (See Wilson's translation of the Vishnu Purán). In one of the Puráns (the Padam) Ramánuj is mentioned, who lived in the 12th century of the christian era.

They have the same wants, and these wants are supplied much in the same way. It is not generally found that what is good food for one, is poison to another. In the diseases to which men are subject, and in the anxieties, cares, afflictions from loss of children, relations, &c., and in respect to pleasure, and pain generally, there is a great similarity; while the desire after immortality is inherent in every heart; and all confess that the knowledge of God is necessary for their welfare. Though there is great diversity in outward circumstances, yet the constitution and attributes of the human mind, as manifested in respect to worldly things, are much the same. For instance, no one in the whole world thinks that two and two make five; or, that iron is gold; or, wood stone; or, that the sun is the cause of darkness, or of cold; and so, generally speaking, of all worldly matters. How, then, comes it about that on *religious* subjects there is such a diversity; that one calls an image a stone, and another a god; that one looks upon the sun, as merely the lamp of the world, while another regards it as the Supreme? Since, then, God is one; and there is such similarity, bodily and spiritually, amongst men; and since, also, every one acknowledges that the people of the whole world ought to love one another; and since it is equally acknowledged, that religion is nothing more, or less, than a revelation of God to man, in order that man, through it, may become acquainted with God, and be conformed to Him:—since these things are so, and cannot be gainsaid, it seems proper and necessary that the true religion should be *one*, and intended for *all nations*. It is, however, abundantly clear that the Hindu religion is not intended for all; nay, that it is utterly impossible for one of another nation to embrace it. And although all acknowledge that the universal love of our species is an imperative duty; yet, in the Hindu religion no such precept exists. On the contrary, the Hindus are *commanded* to hold in abomination all the rest of the human family; and should they, by any chance, speak with, or touch them, they ought to make an atonement.

SECTION 3.—On Caste.

The Hindus are not only separated, by their religion, from all other nations, but are also cut off from social intercourse one with another, being divided into innumerable classes. From the Bráhmaṇ, who is called the god of the earth, unto

the Chamár and the Dom, whose name, even, the Bráhmaṇ ought not to take without expectorating, there are endless divisions; which, like so many walls, divide a man from his neighbour, and enclose the poor Hindus in solitary circles of a few individuals. In the Veds and Shástars four principal Castes are mentioned; namely, the Bráhmaṇ, the Khshatrí, the Bais, and the Shudra. These, again, are split into innumerable subdivisions; the distinctions of which are so manifold, and nice, that, if the Hindus were strictly examined according to their Shástars, perhaps not one in the whole country would be found, who had not forfeited his Caste.

The *origin* of Caste is involved in great doubt and mystery. According to the Sám Ved, the Smrítis, and some of the Puráns, the Bráhmaṇ proceeded from the mouth of Brahmá, the Khshatrí from his arms, the Bais from his thighs, and the Shudra from his feet. Some of the Puráns, on the contrary, assert that Brahmá created a male and a female; while the Bhágwat says, that Brahmá divided himself into two parts, the right side becoming a male, Swayambhú, and the left, a female Satrupá; and that this couple divided their children into four castes.* From the many contradictions in the Shástars on this, as on all other subjects, it appears impossible to say how caste originated. Not however to insist on this, we proceed to enquire what caste is? The Veds and Shástars here, also, fail in giving a consistent, or satisfactory answer. For instance, it cannot be shown, according to these books, in what Bráhmaṇhood consists: whether it be life, or parentage, or body, or wisdom, or religious observances, or the Veds.† If it be said that it is *life*, such an assertion cannot be reconciled with the Veds. It is written in the Veds that the sun, and the moon, Indra, and other deities were at first quadrupeds; and some other deities were first animals, and afterwards became gods. Even the vilest of the vile (swapák) have become gods. From this it is clear that Bráhmaṇhood is not life. A position which

* Bráhmans, however, are not of one particular race: some there have been of the Kaivarta family; some of the Rajaka family; and some, even, of the Chandál family; and yet, while they existed in this world, they performed the Chura karn and munjh-bandan and dant-káshtha, and other acts appropriated to Bráhmans, and after death became, and still are famous as Bráhmans. The same confusion prevails in the other classes also.

† A great part of the following disquisition, as to what constitutes Caste, is taken from a curious treatise in Sanskrit, written by a learned Budhist, Ashwa Ghoshu, and prefaced with an English translation by Mr. Hodgson, late resident in Naipál. This will explain what may appear strange in the manner of treating the subject.

is further proved from these words of the Mahábhárat ; "Seven hunters, and ten deer of the hill of Kalinjal, a goose of the lake Monsarávara, and a chakwá of Saradwip, all these were born as Bráhmans in the Kurukshetrá near Dilhí, and became very learned in the Veds." It is, also, said by Manú in the Dharm Shástar ; "Whatever Bráhman, learned in the four Veds, with their ang, and upang, shall take charity from a Shudr, he shall, for twelve births, be born an ass, and for sixty births a hog, and seventy births a dog."

From these words it is clear that Bráhmanhood is not life ; for if it were, how could these things be ? If any one say, that Bráhmanhood depends on *parentage* or *birth* ; that is, that to be a Bráhman, one must be born of Bráhman parents ; this notion is at variance with the known passage of the Smrítí, that Achala muní was born of an elephant, and Kesa Pingala of an owl, and Agastyá from the agasti flower, and Kousik muní from the kusa grass, and Kapil from a monkey, and Gautam Rishí from a creeper that entwined a sál-tree, and Drona Achárya from an earthen pot, and Taittiri from a partridge, and Parswa Rama from dust, and Sringa Rishí from a deer, and Vyása muní from a fisherwoman, and Koshiká muní from a female shudr, and Viswá Mitr from a Chandálin, and Vashishtha muní from a strumpet. Not one of these had a Bráhman mother ; and yet all were notoriously called Bráhmans : whence we infer, that the title is a distinction of popular origin, and cannot be traced to parentage, from written authorities. Further, it is written in the Shástar of Munú that many Shudrs became Bráhmans by force of their piety ; for example, Kathina Muní, who was born of the sacrificial flame produced by the friction of wood, became a Bráhman by dint of Tapas, (austerities,) and Nárad muní born of a female spirit-seller, also became a Bráhman by the same means. It is also said that Vyás made a Bráhman of a Shudr. Is it not, then, clear that Bráhmanhood depends not on birth ? If it be said he is a Bráhman, who sprang from pure Bráhman parents ; we ask, who is a *pure* Bráhman ? what Bráhman family is there which is untainted ? Manú Smrítí affirms, that the Bráhman who eats flesh instantly loses his rank, and also that by selling wax, or salt, or milk, he becomes a Shudr in three days.

From all this, is it not clear that Bráhmanhood is not the same with birth ? Because, if that were the case, it could not be lost by any acts, however degrading. Was it ever known, that a horse, though never so bad a one, was turned into a pig ? It is impossible.

Is it said that *body* is the Bráhmaṇ? This, too, is false; for, if body be the Bráhmaṇ, then fire, when the Bráhmaṇ's corpse is consumed by it, will be the murderer of a Bráhmaṇ; and such also will be every one of the Bráhmaṇ's relatives, who consign his body to the flames. Nor less will this absurdity follow, that every one born of a Bráhmaṇ, though his mother were a Kshatrin, or Baisaní, would be a Bráhmaṇ, being bone of the bone, and flesh of the flesh of his father; a monstrosity, all will allow, that was never heard of. Again, are not performing sacrifice, and causing others to perform it, reading, and causing to read, receiving, and giving charity, and other holy acts sprung from the body of the Bráhmaṇ? Is, then, the virtue of all these destroyed by the destruction of the body of a Bráhmaṇ? Surely not, according to Hindu principles; and if not, then Bráhmaṇhood consists not in body.

Say you that *wisdom* (or knowledge) constitutes the Bráhmaṇ? This, too, is incorrect; why? Because, if it were true, many Shudrs must have become Bráhmaṇs from the great wisdom they acquired. There are many Shudrs who are masters of the four Veds, and of philology, and of the Mímáṇsá, and Sánkhyā, Vaisheshik, and Jyotish philosophies; yet not one of them is, or ever was, called a Bráhmaṇ. It is clearly proved, then, that Bráhmaṇhood consists not in wisdom or learning. Do any affirm that *Áchar* (religious observances) is Bráhmaṇhood? This, too, is false; were it otherwise many Shudrs would become Bráhmaṇs; since many Nats and Bháts, and Kaivartas, and Bhánds, and others are every where to be seen performing the severest, and most laborious acts of piety. Yet not one of these, who are all so pre-eminent in their áchar, is ever called a Bráhmaṇ; from which it is clear, that áchar does not constitute the Bráhmaṇ.

Say you that *works* make the Bráhmaṇs? We answer, No: for the argument, used above, applies here with even greater force, altogether annihilating the notion that acts, or works constitute the Bráhmaṇ. Do you declare that by reading the Veds a man becomes a Bráhmaṇ? This is palpably false; for it is notorious that the Rákhyas Rávan was deeply versed in all the four Veds; and that, indeed all the Rákhyases studied the Veds in Rávan's time; yet you do not say that one of them, thereby, became a Bráhmaṇ. It is therefore proved that no one becomes a Bráhmaṇ by reading the Veds.

What, then, is this creature called a Bráhmaṇ? If neither reading the Veds, nor sanskár (purificatory rites), nor parent-

age, nor race, nor acts (karma) confers Bráhmaṇhood, what does or can? It is written in the Veds, that the gods hold that man to be a Bráhmaṇ, who is free from intemperance, and egotism, and from sanga, (attachment to the things of sense,) and parigrahá (taking of gifts), and prág (love), and dwesha (hate). Moreover, it is written in all the Shástars, that the signs of a Bráhmaṇ are these; truth, penance, command of the organs of sense, and mercy; while those of a Chandál are the vices opposed to these virtues. Yet further Sankar Achárya has said that the gods take no heed of caste, but deem him to be the Bráhmaṇ, who is a good man, although he belong to the vilest: according to which we observe this passage; "The Chandál who by the fire of pure austerities has had his sins all consumed, is to be honoured by the wise; while the man who knows the Ved even, if an infidel, is to be despised." Again, "The irreligious reader of the four Veds is not my beloved; but the religious man, though a Chandál, is loved of me. To him are presents to be made, and service rendered as to myself."

Wonderful! you affirm that all men proceeded from one, i. e. Brahmá. How, then, can there be a fourfold, insuperable diversity among them? If I have four sons by one wife; the four sons, having one father and mother, must be all essentially alike. In the fig-tree and the jack,* the fruit is produced from the branches, the stem, the joints, and the roots. Is one fruit, therefore, different from another, so that we may call that produced from the top of the stem, the Bráhmaṇ fruit, and that from the roots the Shudra fruit? Surely not: nor could men be of four distinct races, even though they had sprung from four different parts of the body. Know too, that distinctions of race among beings are broadly marked by differences of conformation, and organization. Thus the foot of the elephant is very different from that of the horse; that of the tiger, unlike that of the deer; and so of the rest: and by that single diagnosis we learn that those animals belong to very different races. But whoever heard that the foot of a Kshatri was different from that of the Bráhmaṇ, or that of a Shudra? All men are formed alike, and are clearly of one race. Further, the generative organs, the color, the figure, the ordure, the urine, the odour, and the utterance of the ox, the buffalo, the horse, the elephant, the ass, the monkey, the goat, the sheep, &c. furnish clear diagnostics, whereby to separate these various races of animals; but in all these respects

* *Ficus glomerata* and *Artocarpus integrifolia*.

the Bráhmaṇ resembles the Kshatrí, and is therefore of the same race, or species with him. We have instanced among quadrupeds the diversities which separate diverse generations. We might now proceed to give similar instances from among birds, trees, &c. : but where is the necessity? Again, we would ask, is a Bráhmaṇ's sense of pleasure and pain different from that of a Kshatrí? Does not the one sustain life in the same way, and find death from the same causes, as the other? Do they differ in intellectual faculties, in their actions, or the objects of these actions, in the manner of their birth, or in their subjection to fear and hope? Not a whit. If it is, therefore, clear that they are essentially the same: the distinctions between Bráhmaṇs, Kshatrís, Bais, and Shudrs are founded merely on the observance of diverse rites, and the practice of different professions, as is clearly proved by the conversation of Vaisham Páyana Rishí, with Yudhishtíir Rájá, which was as follows:—One day the son of Pandu, named Yudhishtíir, who was the wise man of his age, joining his hands reverentially, asked Vaisham Páyana : “Whom do you call a Bráhmaṇ, and what are the signs of Bráhmaṇhood?” Vaisham answered : “The first sign of a Bráhmaṇ is, that he possesses long-suffering, and the rest of the virtues, and never is guilty of violence, and wrong, that he never eats flesh, and never hurts a sentient thing. The second sign is, that he never takes that which belongs to another without the owner's consent, even though he find it on the road. The third sign, that he masters all worldly affections and desires, and is absolutely indifferent to earthly considerations. The fourth, that whether he is born a man, or a god, or a beast, he never yields to sexual desires. The fifth, that he possesses the following five pure qualities:—truth, mercy, command of the senses, universal benevolence, and penance. Whoever possesses these five signs of Bráhmaṇhood, him I acknowledge to be a Bráhmaṇ; and if he possesses them not, he is a Shudr. Bráhmaṇhood depends not on race (kulí), or birth (ját), nor on the performance of certain ceremonies. If a Chandál is virtuous, and possesses the signs above noted, he is a Bráhmaṇ. O Yudhishtíir, formerly in this world of ours there was but one caste; the division into four castes originated with diversity of rites and avocations. All men are born of woman in like manner; all are subject to the same physical necessities, and have the same organs, and senses; but he whose conduct is uniformly good is a Bráhmaṇ, and if it be otherwise he is a Shudr,—aye, lower than a Shudr. The Shudr who, on

the other hand, possesses these virtues, is a Bráhmaṇ. O Yudhishtíra ! if a Shudra be superior to the allurements of the five senses, to give him charity is a virtue that will be rewarded in heaven. Heed not his caste, but only mark his qualities. Whoever in this life ever does well, and is ever ready to benefit others, spending his days and nights in good acts, such a one is a Bráhmaṇ ; and whoever, relinquishing worldly ways, employs himself solely in the acquisition of Moksha, such a one is also a Bráhmaṇ ; and whoever refrains from destruction of life, and from worldly affections, and evil acts, and is free from passion, and backbiting, such a one, also, is a Brahman. And whoso possesses contentment, and mercy, and self-command, and liberty, and truth, and ceremonial purification, and recollection, and compassion, and learning, and discriminating knowledge, &c. is a Bráhmaṇ." Without vouching for the truth of every thing contained in the above quotations, we are authorized in drawing this inference that, from the Veds and Shásters, the *institution* of caste cannot be ascertained, nor its *four divisions proved*.

We, therefore, conclude that men are of *one* caste, according to this shloka in the Bhágawata, "Before the time of Rájá Parowás there was one Caste, one altar, and one God." It is said that Rájá Saunaka established the four Castes.

We now proceed to show something of the *evils* arising from caste. In the first place, concerning the names to be given to individuals of the different castes, Manú gives these directions:—"The first part of a Bráhmaṇ's name should mean holiness, the second part, prosperity ; the first part of a Kshatri's name ought to mean power, the second part, preservation ; the first part of a Bais' name ought to mean wealth, and the second part, nourishment ; the first part, of a Shudra's name contempt, and the second, humble attendance." In accordance with this, the Bráhmaṇ is the lord of all, the Kshatri his soldier, the Bais his merchant, and the Shudra his slave ; as is also stated in the following passages from Manú:—"The Bráhmaṇ may compel a man of the servile caste (the Shudra), whether bought, or unbought, to perform servile duties ; because such a man was created by the self-existent for the purpose of serving Bráhmaṇs. A Shudra, though emancipated by his master, is not released from a state of servitude ; for of a state which is natural to him how can he be divested ? A once born man who insults the twice born (the Bráhmaṇ) with gross invectives, ought to have his tongue slit, for he sprang from the lowest part

of Brahmá. If he mention their name, and calling, with contumely; as, if he say, O Deo-dátá, thou refuse of a Bráhmañ ! an iron style, ten fingers long, shall be thrust red hot into his mouth. Should he, through pride, give instruction to priests concerning their duty, let the King order hot oil to be dropped into his mouth and ears."

"A man of the lowest caste, who shall insolently place himself on the same seat with one of the highest, shall either be banished with a mark on his hinder parts, or the King shall order a gash to be made on his buttocks. Should he spit before him through pride, the King shall order both his lips to be gashed. Should he urinate on him (in his presence) his penis, &c.

Ignominious tonsure is ordained, instead of capital punishment, for an adulterer of the priestly caste, where the punishment of the other classes may extend to loss of life. In respect to a Bráhmañ it is ordained, "Never shall a King slay a Bráhmañ, though convicted of all possible crimes: let him banish the offender from his realm, but with all his property secure, and his body unhurt. No greater crime is known on earth than slaying a Bráhmañ; and the King, therefore, must not even form in his mind the idea of killing a priest."* In one passage of Manú's Institutions, a Bráhmañ is forbidden to give the remains of his food, or either temporal or spiritual advice, to a Shudr; but he is empowered to seize the property he possesses; for all the Shudr has belongs to his master, the Bráhmañ.† In other passages it is stated that, "If a man smite a Bráhmañ, even with a blade of grass, he will be born twenty-one times in the wombs of impure animals. Even though the King should be dying from hunger, he must not receive a tax from a learned Bráhmañ. If a Bráhmañ find hidden treasure he may take it all, since he is lord of all; but, if the king find it, he must give half to the Bráhmans. When the heir to any property fails, it must revert to learned Bráhmans. A Shudr must not amass wealth. The Bráhmans, if oppressed and angry, could destroy the king, his army, &c. and create other worlds, and regents of worlds, also new gods and mortals. By their aid,

* Passages forbidding the putting to death of Bráhmans abound: and in one place this *solid* reason is assigned, "The body of a Bráhmañ is the residence of all the gods."

† "A Bráhmañ may, without hesitation, take the property of a Shudr. He (the Shudr) has indeed nothing of his own; his master may doubtless take his property."

worlds and gods exist." Such is Manú's decision. Whoever reflects upon it, and upon what the Veds and Shástars generally state on the subject, will clearly see, that the religion of the Hindus is the production of Bráhmans; for, according to the Shástars, they are the gods of the earth; and by them, and for them, all things were made. What blasphemy! By hearing and reading such things, however good the Bráhman's disposition might naturally be he must be spoiled, and pride must be engendered. Looking upon himself as God, and all others as his servants, how is it possible for him to cultivate a right temper, and to conduct himself in a proper manner? And, since he deems himself God, fear and reverence must be a stranger to his breast. Thus is he fairly entangled in the web of his own weaving, and engulfed in his own pit, with no means of escape.

Moreover, the institution of caste has not only ruined the Bráhmans, but caused great divisions among all ranks of the Hindus, one treading upon, and despising another. It has spread its baneful effects through every grade of society, strictly prohibiting any thing like friendly intercourse and communion between the nearest neighbours, if of a different caste; or, even, of the same caste, if personally unknown to each other. It arms one class of men against another. It gives rise to the greatest degree of pride and cruelty. It forms a sufficient excuse for not performing an act of benevolence towards another, because he is of a different caste; nay, a man dying with thirst can scarcely accept of a draught of water from the hands, or the cup of a person of a lower caste. If a Shudr enter the cookroom of a Bráhman, the latter throws away all his earthen vessels, as defiled. The very touch of a Shudr makes a Bráhman unclean, and compels him to bathe, in order to wash away the stain. In short, caste murders all the social and benevolent feelings of our nature, and shuts up the heart of man against man in a manner, we may safely assert, unknown amongst the most savage nations. But not only is the condition of a Hindu in *this* world, his prospects for the *next*, also, are materially affected by his caste. And the best thing a Shudr can do is, by devoting himself, soul and body, to the service of a Bráhman, to indulge the hope of future birth amongst that privileged order.* The Bráhmans only can be gurús, or spiritual guides;

* Abandonment of the world (in order to obtain salvation) is not prescribed to Shudrs. Ministry to the Bráhmans is their highest service.—Vajra Súchi.

and no one can teach the Veds but they. Indeed the key to every thing desirable in this world, and the next, is in their hands.*

SECTION 4.—Concerning *Pilgrimages, Austerities, Idolatry, &c.*

If we consider Hinduism relative to the pilgrimages, austerities, &c., which it establishes, we cannot pronounce it a system favourable to the bodily and temporal welfare of man; and if we consider the idolatry which it encourages, and a temporary residence in a heaven of carnal joys, or the dreary

* Hear the law, "The whole world is subject to the gods, they are subject to the incantations, (or texts of the Veds,) and the incantations are subject to the Bráhmans; therefore the Bráhmaṇ is my God." The deluded Hindu, from the time of his being conceived in the womb to the offerings being made to his manes at Gayá, is the lawful prey of the Bráhmans; and all this from the institution of caste.

It is plain that Hinduism is entirely the production of Bráhmans:

1. The Bráhmaṇ is the declared God of the earth.
 2. A bráhmaṇ is on *no account* to be put to death.
 3. A Bráhmaṇ is to give only 10 per cent. interest on money borrowed, but a Shudr 50.
 4. The Bráhmaṇ only is to read the Veds; and to *him* are gifts and offerings, on all religious occasions, to be made.
 5. The Bráhmaṇ only can lawfully be a Gurú, or religious teacher.
 6. Should a Bráhmaṇ slay a man, and other persons lament his death, they must make an atonement for the same.
 7. By the offering of a man to the Goddess Deví, she is gratified for 1000 years; but a Bráhmaṇ is never, on any account, to be sacrificed.
 8. Garur (a large kind of heron, and the vehicle of Vishnu) devours animals of all kinds; but should he by any chance, eat a Bráhmaṇ, the pain caused in his stomach would be insufferable.
 9. By giving gifts to Bráhmans, atonements are made for all manner of sins.
 10. Whoever, in any way, injures a Bráhmaṇ, must undergo twenty-one births in unclean animals.
 11. If a man sell his cow he will go to hell; but by presenting it to a Bráhmaṇ he will secure heaven.
 12. Telling a lie to save a Bráhmaṇ is a meritorious act.
 13. Through the grace and merit of the Bráhmans, the whole world continues in existence.
 14. The world and all things in it are the Bráhmans'.
 15. To tax a Bráhmaṇ is forbidden.
 16. The Bráhmaṇ is the heir of all unclaimed property.
 17. The Bráhmaṇ is the lord of man, both for this world and the next.
- In short, this religion constitutes the Bráhmaṇ god: therefore, the *Bráhmans*, not *God*, have constituted *it*.

prospect of absorption, which it holds out, we cannot pronounce it favourable to his mental and spiritual state; or, as at all calculated to satisfy those longings after divine knowledge, and an immortality of spiritual blessedness, which seem so natural to him. All know that a divine religion must necessarily tend both to our bodily and spiritual welfare; since, then, the Hindu religion does not do this, we are hereby still further assured it cannot be divine.

The God of nature must be, also, the God of revelation; and we see that, in all worldly matters, in which God has ordained that we should labour, and exert ourselves, we obtain generally a proportionate reward. When the husbandman ploughs and sows his field, he generally receives a harvest to reward him; and we perceive an intimate connection and suitableness between the means used, and the end obtained. But should a person plant thorns, he could not expect to reap mangoes. Thus, when men are called upon to leave their homes, and exposed to every moral and physical evil, travel, often with their families, for hundreds of miles, in doing which they are absent on some occasions for two or three years, their lands are neglected, and in many cases they themselves never return; it is impossible to discover any thing like a connection between the means employed, and the end proposed. The bones of the Pilgrims surround the different places of pilgrimage, especially Jagannáth, which may properly be termed a Golgotha. Another great evil of pilgrimage is, that it affords abundant opportunities for the sexes to indulge every evil propensity; and it is to be feared that in this way many virtuous women are corrupted.

Suppose, then, the Hindu who has left his home on a long pilgrimage, and spent the savings of his life, or, more probably, contracted great debt in consequence, should return in safety, his wife uncorrupted, and his children still alive; yet what advantage has he obtained? His expenses, and labours, and dangers have been great beyond calculation; and what is the reward? Why, he has seen the far-famed Káshí, (Banáras,) the gate of heaven; he has made offerings for his ancestors at Gayá; and eaten with all castes at Jagannáth; and he is made to believe that he has acquired great merit. But ask him if he is now certain of going to heaven; and he will say, if he is an honest man, that he is in just as much doubt on the subject, as ever he was; and, in the hour of death he manifests the same fear and alarm, observable in his less privileged neighbours. By his journey his mind has

not been enlightened, nor his heart sanctified; these, indeed, are objects which he never proposed to himself. Dark and ignorant when he set out, he returns home with that darkness and ignorance infinitely increased, and with a mind further from rest and happiness than ever. It is, moreover, stated, in the Shudh Tatt, that "the Ganges cannot cleanse him who is unclean."* Again, the austerities and self-immolations inculcated by Hinduism, are evidently at variance with the instincts of our nature. God has given to every one a desire to seek his own welfare and happiness; and whoever reflects on the subject will feel that it is impossible He should have ordained the sufferings, and austerities, and self-murders commanded in the Hindu Shástars; for He has implanted in the heart of every man a desire not to injure or destroy, but to preserve his life. Moreover, by sufferings inflicted upon the *body*, how can the *soul* be profited? The spirit is the agent, and the body only the instrument; ought, then, the *instrument* to be punished, or the *agent*?—the *sword*, or the *man*, who has committed murder with it? Again, God has supplied every thing in the world necessary for the comfort and happiness of man; but the proud ascetic, rejects all these gifts with contempt, and casts them in the Donor's face; and, as though he were his own Creator and Lord, lays violent hands upon a life, which he neither gave, nor can restore.

Since, from the arguments stated in the preceding part of this work, the Veds and Shástars have been refuted, it is not necessary to bring forward arguments to refute the idolatry which they inculcate.† We shall, therefore, simply make a few remarks on the *evils* of idolatry.

Idolatry has a tendency, beyond all conception, to darken the understanding, and corrupt the heart. This is stated even in the Shástars: "All those ignorant persons, who regard as God an image of earth, metal, stone, or wood, subject themselves to bodily misery, and can never obtain final deliverance." Whatever a person worships, he thereby acknow-

* "Whoever is of a bad disposition, though he continue all his life to scrub his body with earth, until he has expended a mountain in the process, and to bathe in the Ganges, still he will not become clean."

† The Brahm Vyvarth Purán states that Rájá Surath first established the worship of the image of Durgá; Rájá Mangal that of Lakshmi; Rájá Aswapati that of Sávitrí; Rájá Supgan that of Rádhá; Rájá Rám Ratan that of Kartik; Rájá Shiv that of the Sun; and Boudháyan Muní that of Ganeah. Undoubtedly idolatry is all of human invention.

ledges himself to be its inferior. In the Bhágwat Gítá also it is stated that, "he, who worships matter, becomes himself matter, (i. e. a blockhead.)" He shews himself a perfect child, nay even more stupid than a brute. What brute creature does not regard water as water, stone as stone, the tulsí and pípal as simply trees, &c. &c.? And what child does not look upon a Sálgrám, and a Mahádeo, (i. e. the image,) as mere stones (which in truth they are)? But as he grows up and is taught to worship them, he loses his understanding, and looks upon them as gods. Taking the same images, which he before considered as stones, he adorns, and caresses them, invites them to sit down, to put on their jewels, to enjoy the fragrance of sweet flowers, to regale themselves with delicious viands, &c. He fans them, that they may enjoy the cool air, and gives them additional clothing, that they may not take cold; he encloses them with curtains, that they may not be annoyed by the mosquitoes and flies; he besmears them with red lead, &c. that they may be pleased with their own beauty; he puts them to sleep, that they may obtain rest; and he falls down, and worships them, and asks them for the interpretation of dreams, and omens, &c. Thus are the Hindus deluded! They say that some images of the same god are more powerful in giving children, wealth, &c. than others. They are afraid of their being touched by Musalmáns, and Europeans, lest their godship should be defiled, or destroyed; and should they by any mishap be touched by the unclean, they must be bathed, and purified. They sometimes believe that the idols are unwell, and take them out to enjoy the fresh air. The *forms* too of the images are such that it is difficult to conceive any thing better calculated to excite disgust and ridicule, or else, unholy sensations. Ganesh with his elephant's head, and enormous belly; Vishnu, Shiv, and Rám Krishn with their many arms, with their clubs, shells, and skulls, &c. &c.; Deví with her tiger's teeth, and cat's eyes, and dog's tongue, and frightful countenance; and Brahmá with his geese-drawn car; and the disgusting, mishapen blocks of stone, &c. &c. What are all these but mere caricatures? What are they but children's dolls; and what is the worshipping of them at the best, but, as the Shás-tars themselves style it, "Guríáká khel," (doll's play;) from the consideration of such baubles, what wisdom, or elevation of mind can be obtained? Nay so far from purity and knowledge being acquired, when the character and doings of the creatures, thus represented, are remembered, sin must be generated. How can it be otherwise? Can light be produced

from darkness ; or holiness, and wisdom from the contemplation of lust, anger, covetousness, &c. ? How can spirit learn divine knowledge from matter ; or a reasonable creature from an irrational one ? Can the worship of that shameful thing, the Ling, overcome lust ?* As well might pouring oil upon fire be expected to extinguish it. At marriages the Ukali and Musal are worshipped. Alas ! alas ! religion surely ought to improve, not to debase and corrupt its votaries !

Again, as a wife, when she has once treacherously departed from her husband, is ruined, and ready to commit adultery, almost with every one she meets ; so the poor Hindus having once forsaken the living God, and begun to "commit adultery with stocks, and stones," have not been content with a few objects of worship ; but, besides the gods already mentioned, they have indeed "gods many and lords many," amounting altogether, they pretend, to three hundred and thirty millions ! and not content with these, they have deified almost every thing in nature ; the sun, moon, and stars ; the air, earth and fire ; the Bráhmaṇ, and his wife, and daughter ; the Guru or religious teacher ;† the cow, the monkey, the dog, the ass, the jackal, the elephant, the bull, the serpent, the lion, the rat, the owl, &c. &c. ; together with various kinds of birds, trees, fish, &c. &c. Their holy books, and rivers are objects of profound worship. At length, having gone the whole round of idol worship, and disgraced his understanding, and spent his time, his money, and his every thing, the Hindu is termed by his Shástars a fool for his pains, and one of the base multitude ; and is asked, if he expects salvation from such frivolities :‡ and commanded to recognize himself, as the one great,

* The Ling is a representation of *both* Shiv and his wife Bhawání. A particular description of these filthy emblems, worshipped daily by the Hindus of both sexes, cannot possibly be given.

† "When Harí (Vishnu) is displeased, the Guru preserves (us) ; but when the Guru is displeased, who can preserve us ? The Guru, therefore, is our God."

‡ According to Hinduism, salvation, (i. e. absorption,) is not to be obtained by worshipping idols : only temporal blessings are to be sought, and expected from *them*. For instance, he, who desires sensual gratifications, worships Indra ; he, who seeks wealth, devotes himself to Lakshmi ; he, who wishes bodily strength, to Rudr ; the glutton seeks the favor of Udati ; the aspirant to a throne worships Bishwádeo ; for a long life Ashwaní Kumár is to be propitiated ; and for a thriving state of body, the earth : for the possession of beauty, Gandharb ; for the destruction of an enemy, Nayrat, &c. &c. The gods, moreover, whom the images represent, are no where stated to be mediators between God and man in reference to salvation ; and in fact how should they, when

and eternal Brahm. In other words he becomes a pure atheist. How strongly are we reminded of what is written in another place respecting the darkening and debasing effects of idolatry and image worship, "They, who make them, are like unto them, and so is every one that trusteth in them."

Again, when a man has once become entangled in the net of the Vedantists (those who teach the spirit of man, and God to be one), and has become a Paramhans, and, in his own estimation, God, mark his wretched state; he holds no intercourse with any, and whatever knowledge he may have, benefits no one by it. There he lies in the jungle, like the trunk of a dry tree, in which there is neither sap, nor virtue of any kind. He is, to use another simile, like a man whose bones are broken, and who is without strength, and perfectly useless. God is ever happy, and blessed, and the giver of happiness; and is ever benefitting all his creatures: He created men to love one another, and to conduce to the happiness of each other. The truth of this every man's conscience assents to; but the Paramhans, renouncing alike reason and humanity, shuts his eyes to the glorious character of God, as revealed in his works, &c. and, cutting himself off from all connection with his species, lies in the forest rotting away like a piece of old wood. Having in his dreadful infatuation, annihilated, or attempted to annihilate his own personality, and with it both creature and creator, and having divested himself, as far as may be, of every rational characteristic, and closed his eyes to all, but his darkened imagination, he, in his idiocy, attempts to persuade himself, and determines to believe, that whatever is, is God.* Can any state be conceived more awful, or more pitiable?

they themselves have not obtained it, i. e. absorption into the Deity? This last and final step is unspeakably difficult of attainment, and can only be hoped for by the long practice of painful austerities, and mental abstraction, and by the acquiring of discriminating knowledge; all which man must perform himself. Hence a common saying, "The house of the Lord is distant and high, like the top of a lofty palm tree; ascend, and you will taste the sweet nectar of love, but fall in the attempt, and you will be smashed to a thousand pieces." This would seem abundantly verified by the stories of some of the most famous Rishis, and Munis who, after enduring for thousands of years fearful austerities, and hardships, in their endeavours to attain to the summum bonum, were again entangled by the organs of sense, and plunged into the gulf of sin and misery.

* Or rather, he labours not to think at all, nor to be conscious even of his own existence, which he imagines the pinnacle of perfection!

SECTION 5.—*On Transmigration.*

In the Ved the doctrine of transmigration is taught. "There is no return (regeneration) of one, who has attained the sphere of Brahmá by acts (of devotion) : " which, of course, implies that the undevout will return, i. e. be re-born. This doctrine is inculcated every where in the Shástars, and Púrans. Manú says, "Whoever steals gold belonging to a Bráhmaṇ will, in his next birth, have whitelows in his fingers ; and he who drinks spirits will have black teeth. He who calumniates another, his breath will smell. He who without authority reads the Ved, will be dumb. He who steals clothes, will become a leper. For stealing a horse, a man in the next birth will be born lame ; for stealing a lamp, blind. If from enmity a man extinguish a lamp, he will be born with one eye, &c. &c. In this way people, according to the sins of former births, are born fools, ignorant, maimed, crippled, blind, deaf, &c. And, in consequence, are shunned and despised by good men." For such unfortunates, therefore, alms-houses, hospitals, &c. are never built. They are universally esteemed as wretched and guilty, and doomed to suffering ; to relieve whom would be no merit. Bound by the chains of their own sins, they must abide the doom that fate has imposed upon them, and hope not for deliverance, until the penalty due to their transgressions has been fully paid. Hence it is, that the Hindus witness the misfortunes and sufferings of their neighbours, and even of members of their own families, with the most callous indifference ; and the poor sufferers themselves, impressed with the same sentiments, yield themselves up in sullen despair to what they consider their inevitable fate, from the fruits of former births ; and thus cursing themselves, their stars, and the gods, they sink into a state of hardened despondency. The idea of repenting and turning to God, in order to avert the consequences of their sins, never enters their heads. They, alas ! have never been taught that "God is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil ; that he willeth not the death of a sinner, but had rather he would turn from his wickedness, and live." On the contrary, they would think it perfectly useless to confess their sins before God, and hope for his pardon, and favour, and acceptance ; because, believing in fate and transmigration, they conclude that the fruits of works done in former births *must* be endured, and there is no help for it ; and, that their present works are laying up a store of future sufferings.

This people then, what from the belief of unchangeable fate,* and what from the doctrine of transmigration and endless births, are so completely sold into the hands of the wicked one, that they have given up all hopes of deliverance; and whatever wickedness comes into their minds, commit it, if they have opportunity, without a moment's reflection, or fear, unless it be of the Magistrate. If remonstrated with, they will immediately reply, "What power have *we*? a leaf cannot shake without God: whatever has been determined before in our fate, *that*, and nothing else, comes to pass, let us do or not do, what we please." Alas! how can men holding such sentiments, ever cease from sin, or become holy, and fit to enter into the presence of a pure God?

Again, the Shástars state, that men, in consequence of the sins of former births, not only become cripples, blind, deaf, &c., but also are born in animals, birds, trees, vegetables, &c. Manú declares, "Whoever steals unwinnowed corn, will in his next birth be born a mouse: he who steals oil, a moth; he who steals a deer shall be born a wolf. The stealer of fruits shall become a monkey. He who robs a Pundit must take his next birth in an alligator, or in some other such animal. He who steals precious stones will be born thousands of times as grass, vegetables, creepers," &c. In short, according to the nature of sin committed, such will be the next birth; wrathful, and revengeful men will be born tigers and lions: the profligate, and unclean must take birth in the wombs of filthy and unclean animals, birds, and creeping things. In the Agni Purán it is said, that when a soul has once forfeited human birth, 800,000 births in other creatures must be undergone before it can be regained. Human birth is in the Shástars emphatically styled, "*durlabh*" difficult of acquisition, yea, for the gods even.

What shall we say to these things? Is it likely, by such doctrines, or by such a process, even if it actually existed, that man will become holy? Will he not rather become more and more impure? As water passing through a dirty channel, must be, and continue filthy, as long as the channel is so; so, if a man is, for instance, a glutton, and he becomes in his next

* Gautam declares, the time, and place of a man's birth, as well as his actions, good or evil, are all previously determined by fate. Bhṛigu, another great authority, says, "God has created all according to unalterable fate." And Ashírá, the son of Durbás, affirms, that God himself is subject to fate. In another shástar we are assured, that the body and all its parts are the fruits of former works.

birth a sow, he cannot possibly learn temperance : nor will an angry man, or a murderer, by being born a lion, or tiger, thereby lose his ferocity, and learn meekness, and kindness. As it is impossible that a Magistrate should send a thief among thieves to wean him from his stealing propensities ; or, that a fornicator by dwelling among fornicators should become chaste ; so it is impossible that man, by being repeatedly born, in the manner above described, and thus punished for crimes of which he is not conscious, should be reformed ; and equally impossible that the holy Lord God should appoint such a system, which would impugn both his justice and his wisdom.

SECTION 6.—*On the immoral tendency of Hinduism.*

Reason teaches that a religion from God must have a tendency to destroy envy, hatred, and malice ; to soften the heart ; to produce love to parents and children ; to infuse a spirit of kindness and benevolence between man and man ; and to improve, in every way, the whole of his moral character. Is this the tendency of Hinduism ? Alas ! we shall find it as wanting here, as in every other point on which we have examined it. Besides the evils of caste, idolatry, &c. &c. already noticed, by which every man's hand is turned more or less against his neighbour, the Veds authorize revenge, teach cupidity, and allow adultery. The Atharvan Ved, which has been called the anathematizing Ved, contains, as is well known, many forms of incantations for the destruction of enemies. A list of offerings proper to be presented to Bhagawatí, that she may be induced to assist in the gratification of this fiendish passion, is furnished. Amongst the rest, the worshipper is instructed to make a paste image of the person to be destroyed, to cut off its head, and to offer it to the goddess in the burnt-sacrifice, &c. In the Sám Ved we have this shlok ; “ Destroy, O sacred grass, my foes ; exterminate my enemies ; annihilate, O precious gem, all those who hate me.” And, “ O Agni ! thou who receivest the clarified butter, and art always glorious, reduce to ashes our enemies, who are constantly injurious, and spiteful.” “ O Indra ! destroy all our covetous enemies, and cherish our bountiful friends. Give us thousands of beautiful cows and horses, and number us among the great.”

The following prayer will shew the cupidity taught in the Ved :—“ We seek for more riches from Indra ; whether thou.

procurest them from men, or from the inhabitants of heaven, or from the lower heavens, or from whatever place, only make us rich." "O Indra! we entreat you that we may have excellent jewels, and precious stones, and a very large portion of riches. We call those riches which may be enjoyed *Bibhab* (glory); a great quantity of riches we call *Prabhú* (Lord). O Indra, and Varun, according to our desires, give us riches, and in every respect fill us. We pray thee always to continue near us. O Indra, and Varun! we, performing these works for thy preservation, receive riches; obtaining riches, we treasure up what remains after enjoyment; provide an overplus of riches for us beyond what we now enjoy, and what we lay up for future use. O Indra! Let us spend our time each with his wife; let the messengers of Yam go to sleep, that they may not see us. Do thou give us thousands of beautiful cows and horses, and number us among the great." In the Rig Ved is this passage, "O Indra, number us among the great, and be ever ready to bestow upon us wealth, women, knowledge, and food."* Krishn declares, in the Bhágwat Gítá, that "the wishers for wealth are not to be condemned, but that they are good."

In the institutes of Manú a man is allowed to commit adultery, if the female consent; nay, if she wish, he *must*; or he is in danger of becoming a leper, as appears from a passage in Manú, and the Mahábhárat. In the Bám-mat no religious ceremonies are complete without prostitutes. According to Manú, a man may steal for the sake of performing a religious ceremony, and perjure himself from benevolent motives, and tell a lie to save the life of a Bráhman, appease an angry wife, or please a mistress, as has already been stated.† It is also stated, that persons, whether male or female, who are blind or lame, deaf or dumb, maimed or lepers, effeminate or mad, are to be disinherited: and the best thing such people can do, according to the Shástars, is to destroy themselves. Whatever sin a man commits, he is not only allowed at the time to take the name of God, but by so doing great benefit accrues to him.‡ Commutation is allowed for all murders,

* Compare with these the prayer we find in another place, "give us this day our daily bread," &c.

† From a passage in the Rámáyan, and one in the Mahábhárat, it appears that to kill a person from whom we have reason to apprehend danger to ourselves, is not wrong.

‡ Murderers and robbers, also, have their patron saints and gods, under whose protection they proceed on their expeditions of plunder and blood.

even that of a Bráhmaṇ : sins of the heart are nothing accounted of, at least in the present, or Kali-yug. This people seem not to know, that covetousness is "the root of all evil." Love between husband and wife, between parents and children, &c. is no where inculcated : and, indeed, how should it ? since love and affection are the fruits of contact with matter, and are therefore, ever to be deprecated. Whatever command a father may give to his child ; no matter however sinful, he must obey ; otherwise he will be accounted a transgressor. Hence they say, that Purush Rám did quite right, when, at the command of his father, he slew his mother ; yet, in direct contradiction to this, it is stated that, when Prahlád refused to obey his father, and was the cause of his being put to death, he acted most virtuously ! However, contradictions in this religion, as we have abundantly seen, meet us at every step, and therefore are not matter of surprise.

The degradation of females is great beyond description. Hearing or reading the Veds and Byákarán are strictly forbidden them. A woman of *any* rank able to read or write is scarcely known. The Hindus cannot conceive of what possible use the acquisition could be to a woman, excepting to make assignations with a lover. Under these circumstances what must be the state of their children ?* In Manú, woman is commanded to do whatever her husband commands her : so much so that, should he order her to commit adultery, she is bound to obey. Many women are mentioned in the Shástars, who did so. The Skandh Purán says, " Let the wife, who wishes to perform sacred ablutions, wash the feet of her lord, and drink the water ; for a husband is to his wife greater than Shankar, or Vishnu. The husband is her god, and guru, and religion, and its services ; wherefore, abandoning every thing else, she ought chiefly to worship her husband, looking upon him as Vishnu." Manú declares that the wife for speaking unkindly may be superseded. It is necessary only for the husband to say to her, " You are my mother," and all connubial intercourse is forthwith at an end. Polygamy, also, is permitted. After patiently enduring all these degradations and sufferings, the crowning virtue of a wife is to burn with the corpse of her husband, as has been already noticed. Human sacrifices are inculcated. In the Rig Ved we have a prayer offered by Shana Shep to deliver himself when he was about to be sacrificed. " What god," says the wretched vic-

* See more on the subject of female degradation in the article on the manner of removing sin, &c.

tim, " shall I entreat ; what Prajapati shall I praise, that he may come and save me, in order that I may once more see my father and mother ?" * In the bloody chapter of the Kálika Purán a full account is given how the sacrifice is to be performed : it is also there stated that by the sacrifice of one man the goddess is pleased 1000 years ; and that by the sacrifice of 3 men she is pleased for 100,000 years. In another place we have the particular month named in which, in ancient times, human sacrifices were offered : and in the Bhawishyá Purán we are assured that one human sacrifice gives Durgá a thousand times more satisfaction than that of a buffalo.

To sacrifice one's life before an idol, or in a holy river, is an act of merit : and for a person advanced in years, and weary of life, to put an end to himself is deemed praiseworthy. †

We would now entreat the Hindus to judge for themselves. When their religion contains such doctrines, and such rites, and ceremonies, and encourages such practices, what must be its influence on society ? As is the tree so must be its fruit. That which is bad in theory, will never be found good in practice. A people cannot be better than their religion ; they may be, and generally are, much worse ; but better they cannot be ; and such we find to be the case with the Hindus. Some of the immoral actions attributed to the three great gods, and the two principal incarnations, we have already noticed ; the conduct of the other gods and divine rishis and munis will not, it is feared, be found to excel them. ‡ Of Indra, the king of heaven, it is related that he was guilty of stealing a horse from king Sagar, and seducing, in the form of her husband, Ahillá the wife of Gautam, who in consequence cursed him, and he became an eunuch ; however, when his ling fell, the rishis put in its place that of a goat. §

* A full account of this sacrifice, which appears to have been offered by the Rájá of Ayodhyá, Amrik, will be found in the Bálkánd of Válmik's Rámáyan.

† It is well known that infanticide is practised among some of the most respectable classes of Rájputs ; and that in consequence of this, they incur no infamy or blame, but, on the contrary, are deemed men of high spirit.

‡ The translator would gladly have left what follows in this paragraph in its native dress ; but justice to the subject seemed to require its translation.

§ Another Purán states, that his whole body became covered with the female mark.

The Sun, the Mahábhárat states, ravished Kuntí a virgin, whence Karn a giant was born. The Moon defiled Tárá, the wife of his spiritual teacher Brihaspat; who in consequence hurled him into the sea, where he continued hissing like an ignited cinder in water, leaving the earth in darkness for eight hundred and sixty-four krors of years.* Pawan, the god of the wind, became inflamed with lust towards the 100 daughters of Krisannáth, and committed adultery with the wife of Kesharí a monkey. The fruit of this criminal intercourse was Hanumán, the great monkey god and friend and coadjutor of Rám. Varun, the god of water, committed fornication with Urbasi, the fruit of which was Agasti, one of the most eminent of the rishís. Yam (Pluto) was inflamed with lust towards his sister, and kicked his mother, who in consequence cursed him, when worms bred in his foot, which continue to gnaw it to this day. Again Dewtá wished to enjoy the six daughters of the rishís, but was withheld by the fear of his wife. Balarám, his brother Krishn being witness, was a drunkard and licentious, as well as a great gambler. Brihaspat, the spiritual teacher of the gods, is charged in the Mahábhárat with deflowering the wife of his eldest brother Otathatyá. Ved Vyás, the compiler of the Veds, the author of the Vedánt Shástar, and the 18 Puráns, was illegitimate, and lived with his brother's three wives, by whom he had three children; one of whom, named Pandu, had five sons, who were all married to one woman, Draupadi. Bishwámitr cursed the 100 sons of Bishisht, and reduced them to *Chandáls*: and afterwards pronounced a similar malediction on his own sons; while he himself was seduced by the charms of Urbasi (a courtesan), and thus lost the fruits of thousands of years of severe austerities; and at last, being turned into a dog, he followed her to Indra Lok. In the Rig Ved is an incantation repeated by a sage to stop the barking of a dog, while he was breaking into a house to steal corn. Bhṛigu, author of a sákhyá of the Rid Veg, cut off his mother's head.

The songs sung at the worship of Durgá, and others, and at the Holí, and Kajlí by both sexes, are of a nature so inexpressibly obscene, that a specimen of them could not possibly be inserted here.† At the Diwálí it is lawful to gamble; and

* A kror is ten millions.

† Mr. Colebrooke, in his account of the religious ceremonies of the Hindus, gives the speech of the bridegroom to his bride at their marriage. The latter part of it is as follows:—*Illa redemans accipito fascinum meum, quod ego peramans intromittam in eam, multæ quæ illece-*

it is said that if people do not gamble at that time they will, in the next birth, be born rats. Surely the Hindus are deprived of understanding, as well as of every motive to morality; and this too, by their *religion* !

SECTION 7.—*Concerning the saying of the Hindus that, "the mighty is not to be blamed," &c.*

When the immoral actions of their gods are exposed, the Hindus generally reply that "the mighty is not to be blamed."* It has been already proved that Brahmá, Vishnu, Mahesh, and Rám and Krishn are not mighty, or powerful, in the sense insisted upon, because they are not God; but on the contrary, as is admitted in the Shástars and Puráns, they were, one and all, subject to lust, anger, covetousness, inordinate affection, and their respective destinies. Since then, not one of them can claim exemption from the dominion of another, any more than he can substantiate his claim to the attributes of the Supreme, the idle boast, that the mighty are not to be blamed, might be dismissed without further consideration. We will however bring forward four arguments, if so be that by the consideration of them, the much-to-be-pitied Hindus may recover themselves from this snare also.

First, God is omnipotent, and can always do whatever he pleases, but he can never be pleased to do that which he abhors. For instance, he hates sin, because he is perfectly holy; and since he is perfectly independent, and cannot be compelled to do that which he does not wish, he certainly will not commit it, nor yet authorize it in another. Secondly, How is it possible, that God can practise those vices which he forbids to others? He is certainly the best, and greatest of all, and therefore an example to all in holiness, and justice. If then He speak lies, or deceive, who would believe His threats against liars and deceivers? Who, indeed, would believe him at all? If He were unjust, who would call upon him for justice? If He were not altogether free from unholiness, how could the righteous love him? If He became depraved, (may He pardon the supposition,) then all would become so: as even Krishn,

bræ sistunt. This is the address of the bridegroom to his virgin bride! But we perhaps, perceive the congruity of such language, when we remember that *both* have been accustomed from their childhood to worship the *Ling*, *qui utriusque sexus significat partes genitales (in coitu).*

* That is that, "Might is right." *Superis sua jura.*

also, bears witness in the Bhágwat Gítá; "If I do not do good works, then the people of this world will not do what is incumbent on them."

Thirdly, what motive can God have for committing sin, or causing the commission of it? Is it, that he is not perfectly happy? Doubtless He is, from eternity to eternity, the ever blessed Jehovah; there is therefore nothing wanting to complete his happiness; and surely no one will have the hardihood to think, or affirm, that He commits sin to teach others to do so. There can, therefore, be no motive whatever, either for his committing sin, or causing his creatures to sin.

Fourthly, many of the sins of the gods were committed, not against mortals, but against gods like themselves. Can, then, the mighty ones fight and quarrel amongst themselves, and still be deemed innocent and almighty?

Again, the Hindus say, that the *issue* of those sins was good, and that the persons said to be injured received, in consequence, greater blessings. "That" (for instance) "in consequence of Krishn's committing adultery with the milkmaids, they obtained emancipation; and that from Parásar's connexion with the fisherman's daughter, there sprang a son, whose praise is in all the world; who accomplished the great work of collecting the Veds and Puráns. Such a son could never have been produced in a marriage connexion, however distinguished by excellence and purity." Alas! alas! what honest man, who possesses the least respect for truth, and purity, can receive such doctrines? Adulterers, in consequence of receiving favours from adulteresses, bestowing salvation upon them! A man, who desires a renowned son, must forsake his own wife, and seek connexion with the daughters, and sisters of others! Does not reason teach that the person, who was so far under the influence of *illusion* (a Hindu mode of expression) as to commit adultery, certainly cannot procure salvation, not even for himself, much less bestow it upon others?

Further, we assert that the effects of the sins of the gods were *not* good. Brahmá lost his dignity, his worship and even his head, in consequence of his sins; Shiv was deprived of his ling; Vishnu was cursed; Rám lost his brother, his wife and his children, and eventually his own life in the Sarju river;* Krishn was shot like a beast in the forest, and his carcase devoured by the jackals, or, as some say, swept away

* It is generally asserted that Rám by killing Ráwan gave him salvation: but the Vishnu Purán denies this, and affirms that Ráwan in his next birth became Shishupál, a bitter enemy of Krishn.

by the ocean. His wives were carried into captivity, and his offspring destroyed, &c. &c.

We come to the last objection, that, if the account of the actions of the gods be received on the authority of the Shástars, the same authority must be admitted, which asserts, that those actions were not sinful. That is to say, a man tells me that he has committed robbery, and I have every reason to believe his statement correct, but he farther assures me that there is nothing sinful in theft. Because, then, I believe his first statement, am I obliged to believe the second? My having given credit to the former, constitutes the very reason, which prevents my believing the latter. Is a thief to be believed, when he asserts that there is no sin in robbing; or an adulterer, when he says, adultery is an innocent action? The very fact of their having committed these actions renders their attempted defence of them utterly inadmissible. In short, divine incarnations could not commit the vile acts attributed to the gods of the Hindus; nor could the books of God say, that such acts were not sinful. Both points, as they are exhibited in the Hindu Shástars, must be pronounced equally false and erroneous.*

The only inference from reason in the matter is, that what are called the gods, rishís, munís, &c., if they ever really existed, were the patriarchs and heroes of ancient times, whom the Hindus afterwards ignorantly deified; as we have every reason to suppose, was the case among the idolaters of other countries. If they committed the sins attributed to them, they were doubtless great sinners: if they were not guilty of them, others have written them from their own imaginations, and ascribed such actions to the gods, in order that thereby they might screen themselves, when guilty of similar enormities. The wonderful deeds related of them, kings and rulers have caused to be written for political purposes, and poets have thus employed their talents in order to please the great, and aggrandize themselves and their order; as was the case, more or less, with ancient idolaters in Greece and Rome, &c. The authors of these religions might, in the first place, know something of the truth; but who can of himself find out God? who can "find out the almighty to perfection? It is high as heaven, what canst thou do? deep as hell, what canst thou know?" Without being divinely taught, no man can obtain that knowledge of God which is necessary to salvation. These people, when they could not find out God, ascribed his name

* Dr. Wilson's Exposure of Hinduism. Page 52, &c.

and attributes to others, who can never be proved to be God, and therefore they have fallen into errors of every description.*

CONCLUDING SECTION.

We have now finished the examination of Hinduism, and are compelled to draw the following conclusions :

1st. That in the Hindu religion not one mark of the true God is to be found.

2nd. That it gives no credible, or consistent account of the creation of the world, and of man, nor of the design of that creation.

3rd. That it gives no satisfactory account of the relations which exist between God and man.

4th. That it possesses not the essential marks of a revelation from God, viz. miracles and prophecy. And,

In the last place, that, besides being throughout utterly inconsistent with itself, the fables of the yugs and the eternity of the Veds, the institution of caste with all its accompanying and necessary evils, pilgrimages, useless and unnatural austerities, the worship of idols and other creatures, and the dreadful obscenities too frequently connected with it ; the doctrine of transmigration, the great encouragement, to say the least, given to pride, covetousness, revenge, cruelty, fornication, adultery, &c. &c. ; the degradation of the female character, burning of widows, suicide, human sacrifices, infanticide, &c. &c. ; and, in short, the dreadful doctrine, that the difference between sin and holiness is merely nominal and arbitrary, and that, in fact, God himself is the agent in every action, plainly demonstrate this religion to be as unfit for man, as it is unworthy of God. Therefore, from these various proofs and considerations, we are compelled to pronounce the Hindu religion *to be not from God*. All, therefore, who desire salvation, and their own welfare, must renounce it.

Having thus viewed Hinduism in all its aspects and bearings, we trust with candour and impartiality, we venture to quote the following strong remarks, published in a native newspaper

* According to the Veds and Shástars themselves it is impossible they should contain truth ; for according to them every thing is God in two states—one nirgun, and the other sargun, (see chapter 1st.) In the nirgun state God does nothing, he does not even *think* ; in this state, therefore, he cannot have produced the Veds and Shástars. As to the sargun state, illusion and error are its constituent parts : whatever, therefore, as sargun he produces, must partake of error.

by Mádhab Chunder Malik of Calcutta, (a Bengali, *not* a Christian,) which we are obliged to own, are alas! too true, and fully borne out by facts. "If there be," he says, "any thing under heaven, that either I or my friends look upon with the utmost abhorrence, it is Hinduism. If there be any thing that we regard as the best instrument of evil, it is Hinduism. If there be any thing that we view as the greatest promoter of vice, it is Hinduism. And if there be any thing that we consider the most hurtful to the peace, comfort, and happiness of society, it is Hinduism."* We therefore, again and again, entreat the Hindus to consider, to weigh the matter seriously, over and over again, in their own minds; and should any one imagine he can refute some, at least, of the above arguments, let him not from *this* conclude that his religion is proved true, and that he need think no further on the subject. No, all the above objections must be met, or be shewn to be unreasonable; and, more than this, the marks of a true religion must be shewn to exist in Hinduism before any reflecting Hindu can possibly feel comfortable in it. The religion of God is not holy on one side only; it is within and without, and on every side, resplendent with holiness and glory, and perfect in every part.

May God, then, have mercy on you, and turn your hearts to the truth! O beloved! let it never be supposed that we have written the above from enmity, or interested motives. By no means: your religion has in no way injured us, nor shall we be benefitted by your forsaking it, and embracing another; but, looking upon you as brethren, we simply desire your welfare: you ought, therefore, to put away thoughtlessness and prejudice, and search for the truth, in order that God may bless you. May He have mercy on your souls!

* This quotation, though translated, was not printed in the Urdú and Hindui Editions: upon second thoughts, it was thought better to omit it.

APPENDIX.

A. *Contradictions of the Veds and Shástars, page 21, &c.*

1. Mount Meru, or Sameru.—A fair specimen of the contradictions of the Hindu holy books is afforded in the conflicting accounts they give of this mountain. The Vishnu Purán describes its shape to be that of an inverted cone of a circular form. "The Padam Purán compares it to the bell-shaped flower of the dhatúrá. The Váyu represents it, as having four sides of different colors ; white on the east, yellow on the south, black on the west, and red on the north ; but notices also various opinions of the outline of the mountain, which, according to Atri, had a hundred angles ; to Bhrigu, a thousand : Savárni calls it octangular ; Bháguri, quadrangular ; and Varsháyani says, it has a thousand angles : Gálava makes it saucer-shaped ; Garga, twisted, like braided hair ; and others maintain, that it is circular. The Linga makes its eastern face of the colour of the ruby ; its southern, that of the lotus ; its western, golden ; and its northern, coral. The Matsya has the same colour as the Váyu, and both contain this line : ' Four-coloured, golden, four-cornered, lofty : ' but the Váyu compares its summit, in one place, to a saucer ; and observes that its circumference must be thrice its diameter. The Matsya also, rather incompatibly, says the measurement is that of a circular form, but it is considered quadrangular. According to the Buddhists of Ceylon, Meru is said to be of the same diameter throughout. Those of Nepál conceive it to be shaped like a drum."*

2. In the Padam Purán it is stated, that Brahmá is proud, and Shiv lustful ; Vishnu only is pure.

3. In the Ling Purán we read, that when Brahmá and Vishnu were fighting for the supremacy, Shiv separated them. The same Purán informs us, that Shiv's incarnations have been twenty-eight, and Vishnu's twenty-four.

4. The Káliká Upapurán states, that Shiv, as Sarabha, ate up Vishnu in his Varáh, or boar, incarnation, and all his offspring.†

* Wilson's translation of the Vishnu Purán, page 167, note 2.

† The Harí Vansa states, that at Daksha's sacrifice, " Vishnu compelled Shiv to flee, after taking him by the throat and nearly strangling him. The blackness of Shiv's neck arose from this throttling and not, as elsewhere described, from his drinking the poison produced at the churning of the ocean." Wilson's Vishnu Purán, page 68, note 8.

5. In the Váman Purán it is said, that by slaying Daksha, his father-in-law, *Shiv* was guilty of Bráhmanicide, and hence had to undertake a pilgrimage to Káshí, (Benares,) in order to be released from the sin.

6. The Rámáyan affirms, that Rám lived 11,000 years; but the Ved, and Manu's Shástar deny this.

7. In the first chapter of the fifth book of the Vishnu Purán we read that, when all the *Dewatás*, with Brahmá at their head, went to beseech Vishnu to become incarnate, Vishnu plucking two hairs from his body—one white, and the other black—declared that the white should be Balráam, and the black Krishn; and that they should remove the burden of the earth. These two hairs, having become men in the persons of Balráam and Krishn, fell into dreadful quarrels between themselves: on one occasion Krishn declared "his brother, Balráam, was a great drunkard, and gambler, and not worthy to be entrusted with the custody of the jewel."

8. The Veds, Shástars, and Puráns sometimes assert that God is Nir-gun, and sometimes that he is Sar-gun. In some places it is affirmed that he as Shiv, Vishnu, &c. enjoys himself in various sports and amusements. The Vedant system, although it asserts that God is Nir-gun, nevertheless, speaks of him as Omniscient, Almighty, Creator of the universe, &c. &c. In the Ved is this passage, "Without feet he walks, without hands he handles, without eyes he sees, without ears he hears, and knows all things; but him no one knows. He is called the mighty Lord."

Finally—Concerning the Divine Being, the knowledge of whom is confessedly the ground of all religion, there is, with the Hindus, such confusion and contradictions, that reflecting upon them, one is put in mind of the following fable, common amongst them on the subject:—"The inhabitants of a certain village were all blind: an elephant chanced one day to arrive in the place. One of the blind men took hold of its foot, and declared the elephant was like the palm tree. Another felt the ear, and affirmed the elephant was like a súp, (a kind of basket for winnowing corn.) Another took hold of the trunk, and, calling both the others liars, affirmed the elephant was like a pestle.—While a fourth, who had got hold of its tail, said they were all a set of fools, and deceivers, and that the elephant was the most like a snake of any thing he knew." Verily, "this witness is true." The authors of the Shástars, &c. have each, as it were, found a portion of God, and have given as erroneous and exaggerated views of him, as the blind

men gave of the elephant. The correct and saving knowledge of him one and all have yet to learn.

B. *Miracles*, page 39, &c.

In Válmík's Rámáyan is this passage, descriptive of Ráwan the Titan's power:—"From fear of Ráwan the sun withheld its heat; the wind blew not; fire lost its power to burn. The sea seeing him, trembled, and Kabír* fled," &c. He used to pass through the air in a heavenly car—the vehicle in which he carried away Sitá, Rám's wife—while Rám, in going to rescue her, was obliged with immense difficulty, and after many fastings and prayers, to throw a bridge over to Lanká, in order to enable himself, and his army to pass over from the continent.

C. *Evils of caste*, page 47.

If a Bráhmaṇ performs all the religious duties imposed upon him by the Shástars, it is impossible he should have leisure for any other work. How then is a *poor* Bráhmaṇ to manage the matter? If he engage in worldly occupations, he is declared a sinner; and if he devote himself, as he ought, entirely to his spiritual vocation, he and his family will die of hunger. True, when the other castes were the servants of the Bráhmans, it was quite practicable for him to occupy himself as directed by his religion; but *now* it is impossible, according to the Shástars, for at least two-thirds of the Bráhmans to live in this world, and be happy in the next. They ought, therefore, on *this* account, also, immediately to forsake such fables and follies, and to embrace the true religion. Moreover, it is said in the Shástars, that there are in life four periods, that of a pupil, of a house-keeper, of a hermit, and of a sannyásí—so that only one-fourth of the life of a Bráhmaṇ† can be devoted to the duties of social and active life, as a husband, a father, and a member of society.

D. *Pilgrimage and offerings to the Manes*, page 56.

It is clear from the Puráns that, what are called the Prajá-pats, and their wives, are not real persons, but merely allegori-

* The Indian Plutus.

† And of members of the two next classes, also, according to some authorities.

cal representations of religious rites, &c. Thus it is written in the Vishnu Purán; “Dharm, (righteousness,) had thirteen wives, viz. Sraddhá, (faith,) by whom he had Kám, (desire); Lakshmi, (prosperity,) by her he had Darpa (pride); by Dhriti, (steadiness,) Niyam, (precept); by Tushti, (resignation,) Santosh, (content); by Pushti, (thriving,) Lobh, (cupidity); by Medhá, (intelligence,) Sruta, (sacred tradition); by Kriyá, (action, devotion,) Danda, Naya, and Vinaya, (correction, polity, and prudence,) &c. &c.; Kám, one of the sons of Dharm, had Harsha, (joy,) by his wife Nandí, (delight).

The wife of Adharma, (vice,) was Hinsá, (violence,) on whom he begot a son, Anrita, (falsehood,) and a daughter, Nikriti, (immorality): they intermarried, and had two sons, Bhaya, (fear,) and Naraka, (hell); and twins to them, two daughters, Máya, (deceit,) and Vedaná, (torture,) who became their wives. The son of Bhaya and Máya was the destroyer of living creatures, or Mrityu, (death); and Dukha, (pain,) was the offspring of Naraka, and Vedaná. The children of Mrityu, were Vyádhi, (disease,) Jará, (decay,) Trishná, (greediness,) and Krodha, (wrath.) These are all called the inflictors of misery, and are characterised as the progeny of Adharma, (vice.)”*

E. Austerities, &c., page 62, &c.

From the Shástars it is clear that practising austerities, even the most severe, is productive of no beneficial effects. When Ráwan had practised unheard-of austerities, and obtaining at length a blessing from Shiv, had become master of all sub-lunary things, he shewed himself so dreadfully depraved, and so abused his power, that a Divine incarnation was necessary to destroy him. Alas! one god blesses him, which blessing proves to him a curse, and causes him, and all his offspring to be utterly destroyed by another god. The Hindus, indeed, say, that as Rám was killing Ráwan, a ray of light issued from the body of the latter, which Rám, opening his mouth, inhaled, and thereby effected Ráwan's salvation.† This we will believe, if the Pundits will first prove that Rám is God; and that the doctrine of absorption, and all its concomitants are true.

* Translation of Vishnu Purán, page 54—56.

† The Vishnu Purán, however, denies this. (See above page 86, note.)

F. Idolatry. See page 64, &c.

When men forgot the Creator, and began to worship the creature, the sun, and moon and stars, it would appear, were the first objects of worship. People looked upon them as high and exalted, and as fit mediators between them and the Deity. From first honouring they proceeded, by degrees, to worship them; and in their absence, (especially that of the sun,) they substituted fire; which was thus ultimately exalted into a divinity. Next, observing the benefits derived from the earth, water, and air, they began to render them divine honours. Then, from amongst men, those who distinguished themselves by their wisdom, learning, bravery, &c., and, in different ways greatly benefitted their species, were, some of them in their life-time, but the greater part after their death, exalted to the rank of gods. History informs us that the first man who was worshipped, was Belus the son of Nimrod, king of Babylon. Some of the greatest profligates, even, from some mad freak of the multitude, have had divine honours rendered to their memory. And no wonder; for, when man has once forsaken the Lord, he is ever ready, to use a Hindu phrase, "to dance to Satan's tune."* Here, in Benares, in Bráhmaṇ Nal mahalla, A. D. 1801—there lived a man of the name of Shiv Náth Singh, who was a great gambler, and rake, and had hundreds of gamblers constantly playing in his house; from the profits thus realised he was supported in great affluence. The authorities, obtaining notice of his proceedings, sent for him; he refused to obey the summons, and concealed himself. Troops were then sent to seize him; on which he issued from his house accompanied by a friend, named Bahádúr Singh, both armed, with the intention of rushing on the soldiers; when a volley was discharged, and they both fell. In the place where Shiv Náth Singh was slain, an altar has been erected, on which the sandal-wood powder, rice, flowers, fruits, water, &c. are constantly offered, and worship performed, to the deceased. And if, in the course of a few years, an image should be formed of him, and a Shástar written to celebrate his praises, what marvel?

In some such manner as this, O Hindus! have idolatry and creature-worship originated. Therefore renounce it, and worship the Creator, who is "blessed for evermore."

* Only, instead of Satan, they say it is "Rám Gosáin" (God), who thus causes them to dance, that is, who causes them to do every thing they do.

G. *Improbable stories easily credited among the Hindus,*
page 69.

It is well known that in the Burmese war the English conquered all before them, and were marching to take Avá. When within a short distance of the capital, the king sent a message offering terms of peace; and having given immense sums of money, and a portion of his kingdom, effected it. Afterwards the king had an account of the transaction entered in the records of his court in the following style:

“The king of the east, the Lord of the white elephant, the ruler of the sea, and the arbitrator of the living and the dead, thus declares that, in such a year, a number of white men arrived in the country, whom the great king permitted to approach within a day’s journey of his capital, when they were so utterly confounded by the splendour of royalty, that they were not able to advance another step. They then sent in a petition to his majesty, and begged forgiveness of their trespass, and to be allowed to return to their own country. The great King, who is the abode of mercy, from his infinite compassion, received and granted their prayer. Moreover, he gave them much money for their expenses by the way: and to a number of them, who did not wish to return to their own country, he assigned large grants of land.” What wonder if this extraordinary version of the transaction should, some fifty years hence, be firmly believed, and asserted by the Burmese? Beloved Hindus! consider, and examine, and you will find that many stories in the Shástars have no more claim to your credit, than the above fiction of the King of Burmah.

AN ENQUIRY INTO THE TRUE RELIGION.

AN

EXAMINATION OF THE MAHOMMEDAN RELIGION

ACCORDING TO THE ABOVE MARKS.

CHAPTER I.

ACCORDING to the above marks or signs, we are now to inquire, whether the Mahommedan Religion be of God or not; for if it be of God, we ought to receive it; if not, it ought to be rejected. In inquiring into this Religion, there are two ways open to us. One is that we investigate the Mahommedan Creed, and compare it with the above signs. The second is, that we examine the books which they call holy, and compare them with the above signs. To proceed on the first way alone, is extremely difficult; because there is no boundary nor end to be seen. We therefore must choose the second, by carefully ascertaining the contents of the Koran and the Traditions, and compare them with the above signs. And in order that the truth of these books may be well established, we shall carefully examine the connexion of the various passages, and not give our own interpretations, but those of the Mahommedan expositors and commentators.

All the Mahommedans call the Koran the word of God, and in the Koran it is stated in many passages that the Koran is descended from God, and that its original is written in the preserved tables of heaven. In the chapter "Al Qadr" it is thus written:—"Verily we sent down the Koran in the night of Al-qadar, and what shall make thee understand how excellent the night of Al-qadar is? The night of Al-qadr is better than a thousand months, therein the angels descend and the spirit Gabriel also, by the permission of their Lord

with his decrees concerning every matter. It is peace until the rising of the morn.”*

Although there is no occasion to quote the Traditions because every thing necessary for us to know is contained in the Koran, as it is written: “We have sent down unto thee the book of the Koran, for an explication of every thing necessary both as to faith, and practice, and a direction, and mercy, and good tidings unto the Musalmans:”† nevertheless it is advisable to consider them, because a large body of the people consider a great number of the Traditions equal to the Koran, therefore by investigating both the Koran and the Traditions, and by applying the above signs to them, we shall be able to ascertain whether the Mahommedan religion is from God or not.

In this first chapter we ask what account do the Koran and the Traditions give of the NATURE and ATTRIBUTES of God?

1. According to them, Is *God holy or not?* that is, Does He abhor and hate sin or not? The attribute of holiness is of all attributes the glory and crown, and that by which all others are exalted, and there is no nation on earth which will deny the holiness of God. On reading the Koran, we find that the word holiness occurs but once respecting God; and in the Traditions we find that one of the names of God is “holiness.” From these words it is evident that God is called holy in the Koran; but since this attribute is used so sparingly in these books, it is necessary that we examine the words and actions of God as described in the Koran, to enable us to say whether God is really represented as a holy God in these books.

Then attentively perusing the Koran and the Traditions, we find that God is the author of every thing which occurs in heaven and in earth, whether it be good or evil, and that God has established them all and written them all on the preserved tables, so that no man can act contrary to that which is written.

This every true Mahommedan has to believe. Alghazali says in expounding the Mahommedan creed: “Praise be to him, whatever occurs in this world, he wills that, and orders every thing, so that whatever occurs in His kingdom, whether small or great, good or evil, knowledge or ignorance, obedience or disobedience every thing is done by his own special counsel and determined by his decree.”

* The translation of the quotations is taken from Sale's new Edition, 8vo.; Charles Mason, London, 1836. Page 491.

† Page 224.

Every wise Mahommedan knows that Idolatry is sinful, and forbidden in the Koran, yet according to these books, and the Mahommedan creed, it appears that God is the author of idolatry, as it is written: "Follow that which has been revealed unto thee, from thy Lord. There is no God but He. Retire therefore from the idolaters."* "If God had so pleased, they had not been guilty of Idolatry. Thus we have prepared for every nation their works; unto the professors of every religion, we have appointed certain rites which they observe."† "And if thy Lord be pleased, he would have made all men of one religion; but they shall not cease to differ among themselves, except those on whom thy Lord shall have mercy. And unto this hath he created them; for the word of thy Lord shall be fulfilled, when he said,—Verily I will fill hell altogether with Jinn and men."‡ From these verses it is clear, that if God had chosen, men would not have become idolaters, but God willed that they should be idolaters, and therefore they became so.

Moreover God created them for this purpose, thus it is likewise written in the Traditions. God created from the beginning idolaters and recorded their fate. Zaid ibn Zainud observes; The prophet said, "The first thing Which God created, was a pen; then God said to the pen, write. The pen said, What shall I write. God replied, The fate of every creature which shall be born. So it wrote all things which were and which are to be." Abdul ibn Umr says, "The prophet of God said, Whatever is in the world, is by the command of God."

Again from the Koran it appears, that God is the author of uncleanness. Aljaladie and Al Bai-zadi state, that Mahommed went one day on account of some business into the house of Zaid his adopted son. There he saw Zainab the wife of Zaid, with whose beauty he was much pleased and with whom he fell in love; and when Zainab and her brother Abdulla expressed themselves displeased with Mahommed's desire, and when in consequence they forbade him, the following verse appeared from heaven. "It is not fit for a true believer of either sex, when God and his apostles have decreed a thing, that they should have the liberty of choosing a different matter of their own, and whoever is disobedient to God and his apostles, surely erreth with a manifest error."§ And in order that Zaid might not be displeased with Mahommed or think evil of him, Mahommed said, I am helpless in this affair, for God himself has

* Page 111. † Page 282. ‡ Page 190. § Page 348.

commanded me to do it : for it is written, " Remember when thou saidst to him, unto whom God had been gracious and on whom thou hast conferred favours, ' Keep thy wife to thyself and fear God,' and thou didst conceal that in thy mind, which God had determined to discover and didst fear men, whereas it was more just, that thou shouldest fear God. But when Zaid had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage unto thee."* From this it appears, that God before the creation wrote, that his honor Mahommed should take his adopted son's wife. When Zaid heard this, he was satisfied, but among other people it occasioned great scandal. In order therefore to stop the mouth of scandal, immediately this verse appeared : " No crime is to be charged on the prophet as to what God has allowed him."†

Again Zamakh Khari and Baizadi and Jalaluddin and Yahaya relate, that it happened one day, that Mahommed slept with Mary, one of his slave girls. One of his wives reproved him for that ; upon this Mahommed promised upon oath that he would not sleep again with her ; but he could not abstain from her, and said, God has given this command ; " O thou prophet, why holdest thou that to be prohibited which God hath allowed thee, seeking to please thy wives ; since God is inclined to forgive and merciful ? God hath allowed you the dissolution of your oaths, and God is your master."‡

Again from the Koran and the Traditions, it appears that God not only allowed these things, but that good and evil proceeds from him. He leads astray and causes to lead astray, and whomsoever he leads astray, he shall have no protection. In the Traditions, this fact is also very clearly explained. Abutturaira states ; " The prophet declared, God has most certainly written in the fate of adulterers that they will commit adultery, and they must of necessity do so." (Mishkat, Bk. 1st, C. 4th.) Again the prophet says, " Adam and Moses disputed in the presence of God, and Adam refuted Moses. Moses said, Thou art that Adam whom God created by the power of his hands, and gave unto thee of his spirit, and caused the angels to worship thee, and gave thee a place of abode in paradise. After that by thy transgression thou didst cast mankind to the earth. Adam said, Thou art that Moses whom God chose to be his prophet, and with whom he conversed, and to whom he gave the twelve tables containing the distinction of every thing, and God made thee his friend, and

* p. 348.

† p. 349.

‡ p. 452.

a knower of mysteries. Therefore how many years before the creation was the book written? Moses answered; Forty years. Adam asked; Hast thou seen in the book that Adam broke the command of God? He said, Yes. Then Adam said, Why dost thou reproach me for that which God wrote forty years before the creation of the world.

The substance of these remarks is that God is called holy in the Koran and in the Traditions, and that this holy God has established Idolatry, has written in the preserved table that his honor Mahommed was to marry his adopted son's wife, and that he might break his oath. In short that God is the Author of good and evil.

2. We now leave the attribute of holiness and ask, Is God, according to the Koran and Traditions, *just or not*?

In the Koran and Traditions, God is frequently called just. It is also stated, that at the day of Judgment exact justice will be administered to the people, insomuch that not a hair's difference will remain. Sinners will be punished and the righteous rewarded. But what is the meaning of just? He is Just, who never exercises partiality, but on the contrary exactly rewards every one according to his works, and therefore when he rewards one for any particular thought, word, or deed, he will not for the same thing withhold it from another.

We have now to consider whether the Koran and the Traditions agree with this statement or not; lest God be called just on the one side, and on the other side, God's justice be infringed upon.

In the Koran it is commanded, that whatever books have been given to the ancient prophets and apostles, we have to believe and if we do not believe them we are to be cast into hell; and the belief of the Mahommedans is, that one hundred and four books have descended from God. Adam received ten and Seth fifty; Esdras thirty; Abraham ten; Moses one, the Pentateuch; David one, the Psalms; Jesus one, the Gospel; and Mahommed one, the Koran. Having received this command we ask, what is the meaning of believing in these books? From the Koran it is evident that we are to believe in their contents; and the same is evident from the Traditions. The creed of the Mahommedans agrees with both; for it is stated, whoever disbelieves these books, or doubts a portion of them, or a Chapter, or a Verse, or a word of them, he is an Infidel. We grant this, but what are the contents of these books? We hear indeed that they have descended from God, but as we

have to give an account of our faith, we say, prove to us that these books have descended from God; show us the books, explain the contents thereof, and we shall most readily believe in them. In reply to this, the commentators of the Mahommedan religion declare, agreeably to the Koran and the Traditions, that one hundred of these books are lost, and three of them have been altered; however notwithstanding they are lost or altered, and we know nothing of them, yet we are to believe in their contents; and should we doubt a word, we are becoming Infidels and are to be cast into hell.

Again; the Muselmans state according to the Koran and the Traditions, that whatever is necessary for our faith, is contained in the Koran. Very well, but then why have we to believe in the Ancient Books.

In the Koran it is also often commanded, to believe every thing that is contained in it, and whoever does not believe in it, shall be cast into hell. Upon this the question may properly be asked, by what evidence and signs has it been proved, that the Koran is the word of God? Because there are many books in the world which are called by the people the word of God: for instance, the Vedas, the Shásters, the Puráns, the Zend-avestá and others. Have we to believe all these? If we are not to believe them, then by what evidences has it been established that the Koran has descended from God? In the Koran it is frequently written, that Mahommed could perform no miracles, but that the appearance of the Koran and the beauty of the language are in themselves a miracle. We ask again how can we know this? The people of Arabia tell us indeed so, but what is in their eyes beautiful, may appear in the eyes of others the contrary. Granted also that the language of the Koran be beautiful and unsurpassed, what then? This proves only that the language is most beautiful, and not that the contents thereof are divine. We therefore say again, produce such evidences of the truth of the Koran, as will not only convince the Arabs, but other people also. Give us evidences, such as Moses and Christ have given, and we will believe. But the answer of the Koran is, The time of miracles is passed away, therefore believe or be cut down with the sword.* Nothing hindered us from sending thee with miracles except that the former nations have charged them with imposture.

What! have we not to give an account of our faith? Of course we have; because God has for this purpose endowed

* P. 235.

men with reason and understanding; but if so, then produce such evidences as other people besides the Arabs may be able to comprehend, and we will believe. For, granted that the language of the Koran is most beautiful and unequalled, still the doubts about the contents of the Koran remain unremoved. But to all this the Koran replies; Doubt not, dispute not, believe; and if you don't believe, you shall be cut down by the sword.

Again; it is written that when God destroyed Sodom and Gomorrah, he saved Lot and his family except his wife. This occurrence is explained in several verses in the Koran: the reason why he did so, is also stated, viz. That God wished her to be destroyed, as it is written, "Wherefore we delivered him, and his family, except his wife, whom we decreed to be one of those, who remained behind to be destroyed."* It was therefore not in her power to flee, because the Omnipotent had decreed it that she should remain; and who can resist his decree. In the Traditions similar facts are related. Ibn Mas'ud relates, that the prophet of God states, that the woman who buries her child alive, she and her child which was buried go both into hell. Again Khadija's two children, according to Mahommed, are in hell, because they were born in the days of ignorance; and Khadija's son whom she had by Mahommed, is in heaven, because he was born after the appearance of Mahommed. Again the children of Mussalmans go to heaven and those of others to hell, because according to Mahommedanism, such is God's pleasure.

Again; to send sinners to heaven and cast the righteous into hell, appears, according to this religion, consistent with the Justice of God. Thus it is written in the Traditions:—"Abd Hurrira says, that the prophet said there were two men in Israel, who were friends; one of them laboured to be obedient to God and the other was a sinner. The religious man said to the sinner, Give up thy sins. He answered, Leave me to my preserver. On one occasion he found him committing a very great sin and again said to him, Give up thy sins. The sinner answered, Leave me to my preserver; what! hast thou been sent to be my keeper? The religious man said, I swear by God, that he will not always pardon thy sins, nor will he take thee to heaven. God then sent an angel who took both their souls and brought them before him. God said to the sinner, Go thou into heaven: and to the other he said, What! wouldst thou prevent me from showing mercy to my servant? He answered,

* P. 316.

O my refuge, I cannot prevent thee. God said to the angels, Carry him into hell fire.”*

From the Koran and the Traditions it is evident and all Mahommedans believe it, because it is a part of their creed, that God himself appoints men to transgress his commandments. He leads astray, and when he has done so, whom he wills he punishes, and whom he wills for the same deeds he rewards, as it is written in many passages. “Whomsoever God shall direct, they will be rightly directed, and whom he shall lead astray, they shall perish.”† “And whom God causeth knowingly to err, and whose ears and whose heart he hath sealed up, and over whose eyes he hath cast a veil, who shall direct him after God shall have forsaken him?”‡ And when man has sinned, then whomsoever he willeth, he rewardeth, as it is written. “He forgiveth whom he pleaseth, and punisheth whom he pleaseth, and unto God belongeth the kingdom of heaven and earth.”§ And as he punishes whomsoever he wills, and whomsoever he wills he rewards, in like manner he has created some for hell and some for heaven as it is written. “Moreover we have created for hell many genii and men.”|| “Him, therefore, on whom the sentence of eternal punishment shall be justly pronounced, canst thou, O Mahomed, deliver him, who is destined to dwell in the fire of hell.”* “If we had pleased, we had certainly given unto every soul its direction. But the word which hath proceeded from me, must necessarily be fulfilled, when I said, verily I will fill hell with genii and men altogether.”† These words are very clearly explained in the Traditions also, as it is written: *Ayashá* says, “On one occasion, the prophet was called to read prayers over the remains of a child of one of his companions. I said to him, O prophet of God, be glad; for the child has become one of the birds of paradise, because he had committed no sin. The prophet replied, Perhaps it is not so; for God ordained those who are for heaven, when they were in their father’s loins; and also at the same time created those who were intended for hell.” Again *Musalam Bin Tasar* says, “His honor the prophet of God said, Truly God created Adam and touched his back with his right hand, and brought out a generation from him; and God said unto Adam, I have created this generation for heaven, and their works shall be as the works of those who go to heaven. Then God touched Adam’s back again, and brought out another gene-

* *Mishkát*, Book 10th, C. 3rd, Section 2nd.

† P. 138. ‡ P. 404. § P. 85. || P. 138. * P. 379. † P. 340.

ration and said, These I have created for hell, and their works shall be as the works of those who go to hell." Abdúl Ibn Umar observes, that on one day the prophet came out of his house with two books in his hand and asked, whether we knew what books they were. We said, No; do thou inform us. Then he said concerning the book in his right hand, This is from God: in it are written the names of those people, who will go to heaven, and also the names of their forefathers, and the people of their tribes, and in the end of the book the sum total is given, which shall neither be more nor less. And concerning the book in his left hand, he said, This also is from God: in this are written the names of the people who will go to hell, and at the end of it is given the sum total of their forefathers and their sects; and the number of these also can neither be increased nor decreased.*

The result of this now is, that it has been established from the Koran, the Traditions and the Mahommedan creed, that God is called just, and that on the day of judgment, he will reward every man according to his works. Farther, that we are bound to believe in all the books, which from the beginning have been given to the prophets and apostles. We are to believe their contents, every chapter, every verse and every word, although these books have been lost, and their contents altered, and if we don't believe them, we become infidels. Further, we are to consider the ancient books, the Pentateuch, the Psalms and the Gospels, as we possess them now, as abolished, and to believe the word of the Koran. The wife of Lot is punished because God willed it, and those women who bury their children alive, they and their children who are buried, go to hell. Khádijá's two children who were born in the days of ignorance, went to hell; and her son who was born after the appearance of Mahommed, went to heaven. The children of Mahommedans go to paradise, those of other people go to hell. Sometimes God casts a righteous man into hell, and sinners he sends into paradise. In short it is God who leads man astray, and afterwards whom he wills, he sends into hell. He has also created some for hell, and some for heaven, which is also clearly established from the Traditions.

3. We leave this attribute also and proceed to enquire whether according to the Koran and Traditions *God is merciful*.

This attribute is frequently mentioned in the Koran and with the exception of one, every chapter commences, "In the name of the most merciful God:" and the word 'merciful'

* Mishkát, Book I. Chap. IV. Secs. I. and II.

with its derivatives, occurs two hundred and ten times in the Koran; yet it becomes us to enquire whether from God's words and deeds, as they are contained in the Koran, this attribute is established or not?

It must be borne in mind, that God is perfect, and that therefore, all the attributes should harmonize with each other; so that one is not annulled by the other, nor is one exalted at the expense of the other. In the Koran and the Traditions it is written, and all Mahommedans believe it, that although a man may remain throughout his life-time a great sinner, if in his last moments he repent and pronounce the Kalima, he will undoubtedly be saved. No sacrifice is necessary; God's justice indeed decrees punishment to the sinner, his holiness unites in upholding the decree; but mercy sets both aside, and absolves the sinner. As Abú Sáad Khatri said,—“There was a certain man in Israel who had murdered ninety-nine men. Afterwards he went and asked a Darwesh, whether his repentance would be accepted or not. The Darwesh said, no. The man then killed the Darwesh also. Again he asked other people, whether his repentance would be accepted. A certain man said, go unto such a village, where lives a Darwesh, who will solve your doubts. Just then the signs of death appeared upon him, and as he was going to the village, he died. The messengers of mercy and punishment disputed amongst themselves. (Mishkát, Bk. 10, Chap. 3, Sec. 1.) The messenger of mercy said, God will pardon him. The other said, no, God will punish him. Then God commanded the village toward which the man was going, to move near to the corpse: and the village from which he was going to move to a distance. After this God said to the angels, Measure the distance between the villages, and see which village is nearest to the body. They measured, and found, that the village, to which he was going, was a span nearer than the other, therefore he was forgiven.”

God has undoubtedly had mercy upon this man: for he was altogether a sinner and worthy of hell, notwithstanding this God saved him. Again in another place it is written, that God saved another man who died in his sins without repentance, as it is written: Jabir said, “Truly Tufail Bin Umar Wáji came to the prophet, and a certain man of his tribe with him; the man was sick, and greatly afflicted; he took a knife and cut the joints of his fingers in such a manner, that he bled to death. Afterwards Tufail saw him in a dream, in which he appeared beautiful, and his hands were covered. He

asked what God had done with him. He answered, he pardoned me, because I went to the prophet."* And although it is written in another Tradition that God will not pardon a person who commits suicide, because he is worse than a murderer, yet this man was pardoned because he went to the prophet.

Again in the Koran it is frequently written, fight for your religion; the command is, extend the religion of God by the sword; kill, slay, and destroy, flinch not, spare not; and these commands are to be obeyed; not because God by this war wishes to punish sinners, but in order that the religion of the most merciful be propagated. Besides this, according to their books, God has previous to the creation decreed and appointed some to commit sin, and after death, to go to hell, to be fed there with the fruit of the tree Alzakhum, to be the companions of devils, to suffer pain and torment for ever; all this because God appointed it to be so.

The sum of the whole is this, the attribute of mercy is contained in the Koran and the Traditions and the Mahommedan creed; further that God pardons great sinners; also such sinners as have not repented, because of their going to the prophet; farther that the most merciful has commanded to propagate this religion by the sword, and that he has established and written in the fate of people that some should sin and not repent, but become infidels and go to hell, be fed on the fruit Alzakhum, and remain for ever in torments.

4. We pass by this attribute also and proceed to enquire, whether according to the Koran and the Traditions and the Mahommedan creed, *God is omniscient and allwise or not*. By perusing the Koran and the Traditions, it is evident that God possesses both these attributes, and we also believe with our whole heart and soul that God possesses them. Still it is our duty to enquire whether according to these books, these attributes are so explained that God is indeed proved to be omniscient and allwise. In the Koran it is written, that God took Mahommed in the middle of the night and carried him from the Mosque in Mecca to the Mosque in Jerusalem. "Praise be unto him who transported his servant by night, from the sacred temple of Mecca, to the farther temple of Jerusalem."† From history it is clearly established, that the temple of Jerusalem was that, which was destroyed by the Romans 600 years before Mahommed, and so completely that not a vestige of it was left. From that day to the present it has not been rebuilt. After Mahommed a mosque was erected,

* P. 153.

† P. 230.

and the Christians also built a church there, but in Mahommed's time there was neither mosque nor temple. Again in the Koran it is written :—"The foolish man will say, what has turned them from their Qibla, towards which they formerly prayed? Say, unto God belongeth the east and the west, he directeth whom he pleaseth into the right way."* "To God belongeth the east and the west, therefore, wheresoever you turn yourselves to pray, there is the face of God, for God is omnipresent and omniscient."† From these words it is evident that God is every where, and that we may turn in prayer in any direction we please, as all are equal. Such a direction is worthy of God and agreeable to reason, as it is also written; "Only foolish people will say turn in prayer in a certain direction." But afterwards the command was issued, Turn towards Jerusalem; again, Turn towards Mecca.

Again; in the Koran it is written with regard to the propagation of religion: "Let there be no violence in religion.‡ But if they turn their backs, verily unto thee belongeth preaching only.§ But if they turn back, verily thy duty is public preaching only."|| This is agreeable to reason; because religion has nothing to do with the body, but with reason and the soul, and these must be convinced: for of what use would it be, if the English said you must become Christians or we will kill you. What! could a hundred cannons knock a single idol out of the heart of a Hindu? Never! Therefore as it is written, the duty of God's servant is to preach only.

When Mahommed in Medina had obtained power and might, he said, God has commanded, "O prophet, stir up the faithful to war. Oh prophet, wage war against the unbelievers and hypocrites, and be severe with them. When you encounter the unbelievers, strike off their heads until ye have made a great slaughter."*

Again in the Psalms and the Prophets, and especially in the 22nd Psalm and 53rd chapter of Isaiah it is written, that Jesus Christ should come into the world, live, suffer, and die; and in the gospel, it is written, that these were exactly fulfilled; that Jesus Christ died, and his death and sacrifice are the centre of the Christian religion; and every other doctrine is in connection with it, and without acknowledging this fact, no one can understand the gospel. All Christians from the commencement to this present moment, acknowledge this truth and place their hope of salvation in it. Roman historians, such as Tacitus, Pliny, and others bear witness to this fact; and those

* Pp. 17 and 18. † P. 15. ‡ P. 31. § P. 37. || P. 224. * Pp. 149, 161.

who saw his side pierced by a spear, saw him buried, who after his resurrection touched his hands and feet, placed the hand in his side, these also bare witness to it, and published these facts throughout the known world;—yet in spite of these witnesses the Koran says, that Christ did not die.

5. According to the Koran and Traditions *is God true or not?* No one can deny, that according to the creed of the Mahommedans, God possesses this attribute, and we acknowledge it, and his word can never be changed; as it is also written in the Koran: "There is no change in the words of God, this shall be great felicity:"* we believe this fully; and it is indeed great felicity that the word of God does not change, but that God is yesterday, to-day, and for ever the same.

But by meditating on the Koran and the Traditions it appears, that although it is written that the words of God do not change, notwithstanding they do change, because one verse of the Koran abolishes the other. For instance, God declares that it is written in the preserved Tables, that men during prayer may turn whichever way they like, and only foolish people imagine that men should turn to a certain point. Again other passages say; No, but you must turn towards Jerusalem. Again others; No, Mecca is the place. In the preserved Table it is written, use no violence in propagating the religion; and again, fight, destroy, kill. Again in one place it is written that the day of judgment will be equal to a 1000 years. "Hereafter they return unto him on the day whose length shall be 1000 years of those which ye compute."† Again in another place it is stated that it shall be 50,000 years, as it is written: "By which the angels ascend unto him, and the spirit Gabriel also in a day, whose space is 50,000 years."‡ Again it is written, "And the business of the last hour shall be only as the twinkling of an eye or even more quick, for God is Almighty."§ Again; "The Jews say, Esra is the son of God, and the Christians say, Christ is the son of God."|| The Christians of course say, that Christ is the son of God: but the Jews never maintained that Esra was the son of God; because the history of the Jews which contains an account of Esra, is in existence to this day, but there is nowhere any thing of the kind written.

Again it is written, the Christians say, that there are three Gods. "Say not there are three Gods; forbear this, it will be better for you."* And the Mahommedans to this very day

* P. 174. † P. 339. ‡ P. 461. § P. 223. || P. 155. * P. 81.

say the same of the Christians ; but from the time of Christ till now, no true Christian maintains such a thing, nor did he ever write it, because they all well know that God is one, and that there is none other beside him.

Again it is written, you and Moses whom you worship besides God, shall be cast into hell. All Christians worship Jesus Christ, does any one venture to say that he is in hell ?

Again it is written, "And they to whom we gave the Scripture, know that it is sent down from thy Lord with truth. Be not therefore one of those, who doubt thereof.* If thou art in a doubt concerning any part of that which we have sent down unto thee, ask them who have read the book of the law before thee."† Those who were in possession of the Scriptures, that is the Jews and the Christians, have from the beginning denied the truth of the Koran, and that it is from God ; and to this very day, deny it every where, because there is such a contradiction between their books, and the Koran, that they cannot believe the Koran to be true : yet it is written, that to whom we gave the books, they know that the Koran is truly sent to thee from God.

In the Traditions it is written that to tell lies is sometimes proper : for instance, if we go to see a sick person, although we feel certain that he will die, yet we ought to tell him that he will not, and in every way possible to comfort him ; as it is written, "When you visit the sick comfort them, and tell them that they will be well again, and live many years : " for speaking in this way cannot change their fate, yet it affords them comfort ; (Mishkât, Book 5, Chap. 1st, Sec. 2d,) and again in *Ain ulhayat*, page 242, are these words ; "To speak the truth is not right, if thereby any believer be injured, or his life endangered : and to tell a lie is our bounden duty, if by doing so a believer will be saved from death, or prison, or loss. If a believer entrust us with his property, and an oppressor demand it from us, it would be our duty to deny that we have it, and if necessary to confirm the denial with an oath."

6. *Is God Almighty, and one or not ?* These attributes are well explained in the Koran and Traditions and we are pleased with it, as well as with the explanation of every attribute, which can be acquired by man's reasoning powers, such as God's immutability, eternity, his being a spirit, and incomparable with any one. But these attributes cannot be the foundation of that religion by which a man can be saved :

* P. 112.

† Pp. 176 and 177.

because the merely knowing, that God is without beginning, and without end, that he is almighty, &c. cannot produce life in the heart of man, nor be the means of obtaining the forgiveness of sins. These attributes will rather confound man. Those which have a reference to man's present state are God's holiness, justice, truth, mercy, and love, these must be the foundation of his religion. The former attributes are acquired by reasoning, and the ancient philosophers of Rome and Greece, although they were idolaters, understood them well. The latter are the result of revelation, and can be only explained by the true religion.

7. One more attribute remains to be considered, whether according to the Koran and Traditions, *God is immutable or not*. This attribute is well explained in the Koran and Traditions, and also in other Mahommedan books, and Alzakhair and Al Baizawi have also well explained it. This also is however written, that God annulled one command by another; that he called one day a thing good, and another day he called it bad, and that he abolished his own will and word.

The question now is, whether the glory of God is promoted by the explanation of the attributes, as it is contained in the Koran, the Traditions and the Mahommedan creed.

It has been proved that God is called *holy* in these books, but that this holy God, who is for ever pure from sin, is the cause of idolatry; and that he has written in the preserved table that Mahommed was to marry his adopted son's wife and was permitted to break his oath; is the origin of good and evil, and the creator of goodness and wickedness. But what! can he who is holy and who hates idolatry, have established the same? Can that ever blessed God who hates impurity and uncleanness himself establish the same, and can he who is truth himself permit and order persons to break their oaths? Can the holy one, before whom the angels day and night exclaim Holy, holy, holy, is the Lord God; can he create that which is against his nature and attributes; can he create sin?

Again; it is written that God is *just* and that on the day of judgment mankind shall be judged impartially; every one shall receive according to his works. Further that we are to believe those books which are not in existence or have been altered, and also that we are to consider those books abolished and credit the Koran and Traditions; and that God casts those women who bury their children into hell: That God has appointed heaven for the children of Mahommedans, and hell for those of others: Again, that God sometimes

sends sinners to heaven and the righteous to hell ; that he moreover has appointed that man should commit sin, and afterwards he sends whom he wills to heaven and whom he wills to hell. It is now for us to inquire whether the attribute of justice is explained so as to be agreeable to God's nature. If God punish me or pronounce me to be an infidel, because I cannot believe from my heart the contents of those books which are not in existence, which no one can show me, and whose contents no one can explain, is he then just ? Again, if God punish me because I have not rejected those books which he has himself established by many infallible proofs, and not received a book which was never established by any infallible proofs, is He then just ? To cast the righteous into hell, and send sinners to heaven, to throw poor children who have been born ten years before Mahommed, into torments, and to cast those poor innocent children who have been buried by their mothers on that account to hell, is this just ? If a king commanded us to believe certain statutes which are not in existence, and which no one knew, and wished us to call one thing white and another black, and in case we should not be able to do so, he should kill us : If he punished a good man for a good deed, and rewards a bad man for a bad deed : If he destroyed the children of one household and let another go : If he compelled a man to commit a murder and after having done so, he punished the same man for it, would any one call such a ruler just and righteous ?

God is also called *merciful*, and the Koran and Traditions establish this attribute with many proofs ; as it is written that God saved a great sinner who was worthy of hell, and for his sake removed two villages from their place. Again he sent a man who had committed suicide and never repented of his sins, into heaven, because he had gone to the prophet. Further it is written, fight for your religion ; and that God, before the creation of the world, appointed some for heaven and some for hell. We now ask is God's mercy glorified by these words. We acknowledge that he showed great mercy to that sinner because he was altogether a murderer and worthy of hell ; still God pardoned him. God's holiness said indeed, he cannot come to me ; and his justice agreed that he could not remain without punishment ; but God's mercy set those two attributes aside and let the sinner go. Here we ask if according to any word or its explanation, one attribute of God destroys the other, can that word or explanation be from God ; and if that which is called mercy of God militate against

or set at defiance God's holiness and justice, can that be true mercy? Again; God was indeed merciful to the man who committed suicide, because he did not repent of his sins nor did any thing else, but died in his sins, yet pardoned him and sent him to paradise. If a murderer committed murder and fled to a friend of the governor, and the governor pardoned him because he had taken refuge with his friend, would any one call such a governor just? What! will God part with his holiness and justice, or will the sinner have to part with his sins. Again it is written, fight for your religion, not for the sake of punishing sinners, but to propagate the religion of the most merciful. But what! to come in the name of the most merciful and to kill man on account of religion, is this mercy? To create man for hell, to cause him to sin, and afterwards to throw him into torment, is this justice?

Again, according to these books, God's being *omniscient and all-wise* is properly stated, and it is also written that God carried Mahommed to the temple of Jerusalem. The place where to turn to in prayer, was three times altered. Respecting religion it was at one time commanded, fight not; and at another time, fight. Respecting Christ it is said in the face of all witnesses, that he did not die. We now ask, do these words prove that God is omniscient and all-wise? If it be said respecting God, that he carried Mahommed to a place which the Romans had destroyed 600 years before Mahommed, will thereby the attribute of omniscience be magnified. Again, if any one calls those foolish men, who believe that it is necessary to turn their face to a certain point in prayer, but afterwards when he sees that this wont do, he himself declares that man should turn towards Jerusalem; and when he finds that this also will not answer, in order to attach the Jews and Christians to himself, he commands them to turn towards Mecca, will by these things the attribute of God's being omniscient and all-wise be glorified. Again; in respect of religion, God omniscient commands, 'Thy duty is to preach only;' and this command was several times repeated, but when he saw that thereby he could not obtain his end, he commanded to fight. Is it possible that the all-wise God can thus change his plans? Again in the ancient Scriptures, i. e. the Pentateuch, the Psalms, and the Prophets, it is written that Christ should become a sacrifice for the sins of the people and die for them; and in the Gospel it is established that all these things were fulfilled in their own proper time: and those who have seen him die and seen him buried; and those who

have eaten and drunk with him after his resurrection ; and have placed their hands in his side ; those who have obtained power of performing miracles from him ; and before whom he declared, I was dead and behold I live ; all these bear witness to this fact. Besides this, the death of Christ is the centre of the Christian religion. The Christians place their hope of salvation in the same : in short, Christians and Jews, Greeks and Romans, friends and foes are all united in bearing witness to this fact because it really happened so. Here then is the place for consideration, whether by denying a fact which has really happened, the attribute of God's omniscience and his being all-wise is glorified or not.

The attribute of God being *true* is also contained in the Koran and the Traditions. In several verses it is written, that the words of God do not change ; yet from other verses it is clear that they do change ; because one verse abolishes the other, and one command supersedes the other. At one time he commands, it is improper to fight for religion, in another place he says, fight. One day the command is given, ' Turn your face in prayer whichever way you like, for only foolish people will turn to a certain place.' The next day a contrary order is given : again this is also annulled and abolished. Again it is written, that the Jews call Esra the son of God : but the Jews and their books are to this very day in existence, and no Jew ever said that Esra was the son of God ; nor is it written in any of their books ; and should any ignorant Jew ever have maintained such a thing, would God's truthfulness have been magnified by charging this upon the whole race. Again, respecting the Christians, it is written that they say, there are three Gods ; and the Mahommedans to this day charge the Christians with the same ; but from the very beginning to this day, the Christians never said so nor ever wrote it ; nor will they ever say so, because it is clearly written in their books that God is one. In like manner it is written that the Jews and Christians knew that the Koran is the word of God. The truth however is, that they have from the beginning denied its truth ; because between the Koran and their books there is such a difference, that they cannot receive the Koran as true. And it becomes us to consider, whether by the explanation of such things, God's truthfulness is magnified or not. Or is it magnified by such things as are contained in the Traditions, viz. that to tell a lie is now and then a duty and proper ? What ! is not God Almighty, that he can save his servants ? Is the lie which I tell, stronger and more powerful than God ?

Again, in the Koran and the Traditions, the attributes that God is *one and Almighty* are correctly explained: in like manner also those attributes which are connected with reason. But these also were clearly explained by Grecian and Roman philosophers, who were idolaters. However, what connection is there between these and the pardon of sin.

The last attribute, that is God's *immutability*, is also correctly explained in the Koran and the Traditions, and in the Mahommedan creed; but from these books it also appears, that God abolishes one verse by another, and one command by another, and that he also frequently changes his purposes. In short all the attributes of God are explained in the Koran and in the Traditions, but the great question is whether the explanations thereof, as contained in these books, magnify God's attributes or not. If they are not magnified thereby, can these books then contain the true religion?

CHAPTER II.

According to the above signs, it is necessary that the true religion give an account of the CREATION OF THE WORLD, and of MAN, and of the PURPOSE for which they were created: and this account must be such, that thereby God's attributes be established and glorified. We ask therefore, who is the creator of all things and for what purpose did he create them?

It is clear from the Koran, that God created the world and all that therein is, by his power in six days; and man was made of earth and water. In the Traditions, man's stature is explained. According to them, God made him 60 yards long and 7 yards broad. Besides this, there are many things written in the Traditions respecting the creation of man, which however it would be useless to mention here. We therefore leave these and ask; how did God create, according to these books, the soul of man? And is it to this day as it was created; or has any change taken place in its spiritual condition?

According to these books, it is certain that man is to this day as God made him, and no change has taken place in his spiritual condition; because man was made according to God's will and pleasure, and all his works which he should perform in time, have all from the beginning been decreed by God's eternal and unchangeable purpose. It is indeed written in the

Koran, that man committed sin and was therefore cast out of paradise ; but thereby his nature was not changed, but remained as it was. His understanding also, and his will remained as they were first created ; because God decreed, before the creation of the world, man's knowledge and ignorance, belief and unbelief, in such a way that the darkness and wickedness of man's heart, his troubles, sickness and death, are not the fruit of sin, but they are the consequence of God's eternal pleasure. In accordance with this, it is written in the Koran, that God made man weak. "For man was created weak."* Again he was made weak-minded, as it is written : "Verily man is created extremely impatient."† Again it is written : "Man is created of precipitation."‡ Again it is written : he was created subject to death and corruption. "Verily unto God belongeth the kingdom of heaven and of earth ; he giveth life, and he causeth to die."§ "Verily we give life, and we put to death,"|| for it is he, "who hath created death and life."* It is also clear from the Traditions that God created man as he now is ; and that he made both the sinner and the righteous of one kind of clay. As it is written in the Haiyát ul Kulúb, pages 16—18. "Hazrat Imám Jafar Sádiq said : When God Almighty sent Gabriel to bring a handful of earth, with which to form Adam, the earth protested, and said, I appeal to God, and beseech his protection : thou shalt take nothing from me. Gabriel returned to his Lord, and reported the matter. Upon this God despatched Isráfíl on the errand ; and the earth received him in the same manner, refusing to supply him with the needful. God then ordered Michael to go for the earth. The earth made again the same excuse. At length God summoned the Angel of death, and commanded him at all events to bring a handful of earth. The earth cried out against him, and appealed to God. The Angel of death replied ; I also appeal to God ; and without a handful of earth I will not depart. So he took it by force, and brought it to God ; who taking it, as in the hollow of the hand, mixed a part of the earth, and said ; From thee I create the prophets, and divine messengers, and those of my servants, who shall be fit for, and desirous of heaven. Afterwards with a handful of bitter water, he mixed the other portion of the earth ; and said ; From thee I create the oppressors, deceivers, sinners, and the companions of Satan, &c.

* P. 64. † P. 462. ‡ P. 269. § P. 167. || P. 214. * P. 455,

We now ask for what purpose did God create man? This will be explained in the *Ikhlaḥ Jalāli*, where it is said, that man, who is of all things the most glorious shape, and the essence of the world, is God's Vicegerent, as it is written: "When the Lord said unto the angels, I am going to place a substitute on earth;"* and again it is written: "We proposed the faith unto the heaven and the earth, and the mountains: and they refused to undertake the same, and were afraid thereof; but man undertook it: verily he was unjust to himself and foolish."† So far all is clear, man is the Vicegerent of God; but what is his duty as Vicegerent. This is not clearly explained. From the *Koran* and the Traditions however, it is evident, that God made his Vicegerent to accomplish his will; those who were created for paradise to become Mahommedans, and those for hell to become infidels, because their works are always decreed according to their fate. In appearance God calls all men, but all cannot accept the call, because this would be against God's will.

In short, man's whole condition and state is, according to the *Koran* and Traditions, like a watch. In appearance all the wheels move of themselves, but in truth they are set in motion by the spring. In the same way it appears that man acts according to his own will; but according to the books of the Mahommedans, it is evident that God Almighty is the doer of all things. From this it is evident, that God created man to fulfil his fate in this world, and receive the fruit thereof in that to come, i. e. some to heaven, and others to hell.

But what place is heaven, according to the *Koran* and Traditions? "This is the description of paradise, which is promised to the pious. It is watered by rivers; its food is perpetual and its shade also: this shall be the reward of those who fear God;"‡ "for those who believe and do that which is right, we will bring into gardens watered by rivers, therein shall they remain for ever, and there shall they enjoy wives free from all impurity; and we will lead them into perpetual shades."§ "The pious shall be lodged in a place of security, among gardens and fountains: they shall be clothed in fine silk and in satin, and they shall sit facing one another. Thus shall it be: and we will espouse them to fair damsels, having large black eyes."|| "But as for the sincere servants of God, they shall have a certain provision in paradise, viz. delicious fruits; and they shall be honored: they shall be placed in gardens of pleasure leaning on couches, appointed to one

* P. 4. † Pp. 352 and 353. ‡ P. 207. § P. 68. || P. 403.

another : a cup shall be carried round unto them, filled from a limpid fountain, for the delight of those who drink : it shall not oppress the understanding, neither shall they be inebriated therewith. And near them shall lie the virgins of paradise, refraining their looks from beholding any besides their spouses, having large black eyes and resembling the eggs of an Ostrich."* Again it is written in one of the verses of the Koran : " But as to those who believe, and work righteousness, their Lord will direct them because of their faith ; they shall have rivers flowing through gardens of pleasure. Their prayer therein shall be, Praise be unto thee O GOD ! and their salutation therein shall be, Peace ! and the end of their prayer shall be, Praise be unto God, the Lord of all creatures."†

In accordance with this, it is also written in the Traditions, that people shall see God. Saad Ibn Musaib says, " I met with Abú Húrainah, who said to me, I pray God that he would place both thee and me in the bazar of paradise. I said, What ! will there be a bazar there ? He replied, Yes ! The prophet said, When those who are intended for paradise enter it, then every one will be ranked according to his works ; i. e. they, whose works have been the best of all, will rank the highest. Afterwards, they will be allowed to go out on Fridays, and meet with God ; and God will show them his throne and will also manifest himself in paradise ; and splendid thrones will be set for them, according to their respective ranks, made of pearls, rubies, and emeralds, and gold, and silver."‡ From these passages it appears, that people will see God every Friday ; that they will have the privilege of looking upon the manifestation of his splendour and glory, and will thereby be exceedingly rejoiced ; and although this appearance is represented only as outward, nevertheless it is good. Yet this is not the greatest joy in paradise ; for seeing God has to do only with the eyes ; but in the splendours of paradise all the senses are enraptured, as it is stated : § Paradise is built with bricks of gold and silver ; and the mortar is musk, and the pebbles are pearls and rubies ; the trunks of the trees are of gold ; and there is one special tree very large, which is called Túbá. Its description is this : If a person on horse-back should gallop for a hundred years, he would not arrive at the end of its branches ; besides which

* Pp. 367, 368. † P. 170.

‡ Mishkát, Book 23. Chap. 13. Sec. 4.

§ Mishkát, Book 23. Chap. 13. Sec. 1. ; Chap. 13. Secs. 1, 2, 3.

this tree possesses many other virtues. There are, also, a great many rivers; some of honey, some of wine, and some of milk. The name of one is Kausar. Concerning it Mahommed said: "That is a river which God has given to me in paradise; the waters of it are whiter than milk, and sweeter than honey; and upon it are birds with necks like camels." The ground, too, of paradise is exceedingly good, as appears from the following story:—

"A certain Arab asked Mahommed, whether there would be husbandry in paradise: because, he said, he loved it very much. Mahommed answered him, To be sure you will have permission; and when you sow any thing, it will grow up, and be ripe, and cut in a moment."* The stores of grain will be as high as mountains; the animals also there will be very superior. Hence, when a certain Arab said to the prophet, that he loved horses, and asked whether he would have any in paradise, his honor said: "If you go to paradise, you will have a horse of rubies, and it will have two wings, and it will take you wherever you wish." The prophet declared the same respecting camels. Whatever the people of that place wish for, they will have. Their stature, like that of Adam, will be 60 yards high, and they will enjoy perpetual youth. The tent of each Musalman will be of a single pearl, and will be 120 miles wide, and in every corner will be their wives, who will not look upon one another: each man will have 72 wives, and 80,000 servants. If the Musalmans there, should wish for offspring, their wives will conceive and bring forth in one hour, and the children will become young men, and equal their parents in size, and stature in a moment. All their vessels for eating, and their furniture, are of gold and silver. They will have food in abundance, and their bodily powers will be very great: insomuch that a man will be able to enjoy all his wives at one time: as it is written, "O prophet of God, what! will one man be able to have intercourse with a great many women?" His honor replied; "One man will have the energy of a hundred." In short Mahommed declared there will be every thing in paradise, which the senses of man can desire.

By this we learn the state of paradise; and we have now only to ascertain the state of those who go to hell. They will receive for their food the fruit of the tree Alzakum, which is like the heads of devils, and they will receive fire, and for

* Mishkát, Book 23.

their drink boiling water ; and have to associate with devils : but there is no occasion for us to expatiate upon this.

From this we learn, that God is, according to the Koran and Traditions, the creator and preserver of all things. He made also man, and endowed him with reason and such powers of mind, that he became the pattern of all and the essence of the world. We also learn, that God created man as he is now, and that no change has taken place in his spiritual state. Again this also is clear, that God appointed man his vicegerent ; and that the purpose for which he was created in this world, was either to become a Mahommedan or an infidel ; and in the world to come, either to go to heaven or to hell. Those who go to heaven will receive beautiful gardens, houses, wives, servants and every kind of pleasure : they shall also see God's glory and his throne. Those who are appointed for hell, will suffer every kind of misery, pain and torment, &c.

We have now to consider whether thereby the attributes of God are glorified or not. The creation of the world is correctly stated, but is the creation of man, the purpose and end for which he was created, likewise so explained that we may derive comfort therefrom ?

These books prove that God created man in the same state as he now is. No one can deny that man is a sinner and imperfect, and it is a point for consideration whether any workman derives praise from an imperfect work ? No ! In the same way, if that holy and perfect and glorious God produced an imperfect and sinful creature, will thereby his holiness, his majesty, and omnipotence be glorified ? Reason would tell us : No ! but that God must have created man holy, and that man was corrupted by committing sin ; that man's reason, and understanding, and intellect have become corrupted ; and that pain and suffering, trials, sickness, and death are the fruit of sin ; and not that God created them so from the beginning.

Again, God made man his vicegerent, but for what purpose. From these books it appears, that man was made God's vicegerent, to walk after God's will in this world, to do that which is written in his fate ; and in that to come, to receive the reward of his deeds. But by creating man for hell, and by causing him to commit the deeds of hell, that is sin ; and finally by casting him into hell, what attribute of God will thereby be glorified, his holiness or justice, or mercy ?

Again, is the description of paradise as contained in the Koran and Traditions worthy of God ? God has created

man to be the chief of creatures, and has endowed him with a spirit desirous of knowledge, and moral perfections, and with a mind which longs to be acquainted with its creator ; and for this purpose contemplates the creation from the worm of the earth to the largest animals, and from vegetables to trees ; and penetrating even into the interior of the earth, stands astonished at his wisdom who is all-wise ; and mounting on the wings of imagination endeavours to mount to the highest, and to grasp all creation extended through the infinite space ; and in all these things, delights in perceiving God's wisdom and other perfections. Now a human being who is endowed with such attributes, what will he find there to satisfy his spiritual wants. Wives, wine, gardens, horses, camels, fields are for his body ; what will there be for his spirit ? Which of God's attributes receive glory by the description of paradise as contained in the Mahommedan books ? Will it be God's holiness or his omniscience or which attributes ? And if we even adopt the explanation of some systematics, by explaining things in a spiritual way, still we shall find nothing to satisfy man's spiritual desires, nor any thing by which God's attributes will be glorified.

CHAPTER III.

The next point for consideration is, what is **THE RELATION BETWEEN GOD AND MAN**, i. e. in what relation stands God to man and man to God.

First in what relation stands *God to man* ? According to the Koran and Traditions and the Mahommedan creed, God is one, and he is the creator and preserver and Lord of all ; and has from the beginning decreed according to his eternal will and council, man's birth, his works, his life, death, and eternal fate ; and written the same in the fate of every one, so that man cannot either go to the right or left. Still he has given him a law, in which it is written what he has to believe and to practise. God is also the ruler of the world ; and he not only rules over all things in general, but especially over men. On the day of judgment, he will judge all and men will have to give an account of their thoughts, words, and deeds ; and as a ruler of this world judges according to laws, so God will decide every case according to his word ; and there will be between him and a judge of this world, only the difference that man is deceived

and sometimes partial, but God is omniscient, just and true ; therefore he cannot be deceived nor will he be partial, but he will judge every one in righteousness.

Secondly. In what relation stands *man to God* ; will he be accountable for his works or not ? If he be accountable and prove to be a sinner, will he have any hope of forgiveness or not ; if he has hope, in what way will he be forgiven.

It is clear from the Koran and the Traditions that man is God's creature, because God has created him : he is also accountable, for he will have to render an account of his words and deeds. He is also a sinner : but what is sin, and how did man become a sinner ? The former point is nowhere clearly explained in the Mahommedan religion. Yet it is plain that sin exists, and that some commit mortal sins and some venial sins. With regard to the latter, how man becomes a sinner, it is written that whatever sins men commit in this world, God has before the creation written them in their fate ; and since God is forgiving and merciful, there is hope of man's obtaining forgiveness. In the Koran and the Traditions, there are several ways of obtaining forgiveness of sins : such as to call the Lord our God and behave uprightly, as it is written : "As to those who say our Lord is God, and who behave uprightly, on them shall no fear come, neither shall they be grieved."*

The same happy state will those obtain who pronounce the Kalima. Again Abú Hurairah says : "The prophet said on a certain occasion to some women ; If three of your children die, and you exercise patience, you will go to paradise. One of them said, O prophet ! If two die ! He answered ; If two die, still their parents will go to paradise. He also who makes an arrow, and he who lets it fly in holy war, and he who puts the arrow into his hand, all three will obtain salvation. For women there is another special way of salvation. When a woman petitioned Mahommed on the subject, he said every woman who dies, and whose husband is pleased with her, goes to heaven. (Mishkát, Book I. Chap. I. Sec. 1. ; Book X. Chap. III. Sec. 1. ; Book V. Chap. VII. Sec. 1. ; Book XVII. Chap. II. Sec. 2. ; Book XIII. Chap. XI Sec. 2.) Again in the Mishkát ul Musabu, 2d Book, p. 817, it is written :—"God forgives the sins and infirmities of my people (says Mahommed), and whatever sinful deed they do from the compulsion of others, he does not notice. Again in the Haiyát ul Kulúb, 2d Book, p. 370, it is written :—"The following genuine Tra-

* P. 406.

dition has been handed down by Kolainí. A certain oil-seller was greatly attached to Mahommed, and without a daily view of his majesty, would never go to his occupation. It happened that many days elapsed without his paying his accustomed visit. Mahommed accompanied by several of his friends, went to enquire about him. They were informed, that he had died some days ago. His neighbours addressing Mahommed said, O prophet of God, he was a very good man, but he had one failing. His majesty asked, what it was? They replied, He was an adulterer. The prophet answered, I swear by God, he loved me so much, that even though he had sold free men, yet God would have forgiven him." Again in the *Ain ul Haiyát*, pages 208 and 211, it is written; "Whosoever shall practise the reading of the Chapter, *Saála Sáílún* (The steps), of his sins the Almighty will take no account, but will place him in paradise by the side of the prophet of God. Again; "Whosoever shall, every Tuesday, read the Chapter entitled *Sijdá* (adoration), God will place the account of his works in his right hand; and although the man shall have been a sinner, God will take no account of his sins." Idem, p. 14. "From Imám Báqar has been handed down this Tradition: "Whoever shall say the prayers of two rakáts (bowing the body in prayer), and shall understand what he says, and fix his thoughts, not one of his sins shall remain upon him." Idem, p. 215. "Whoever shall read the Chapter entitled *Ikhlás* (the declaration of God's unity) once, the Almighty will bless him: and God will bless the house of him who reads it twice: and him, who shall read it 100 times, the creator of the people of the world will forgive the sins of 25 years. He who shall read it 1000 times, shall receive the merits of 400 martyrs." Idem, p. 261. "From Imám Jafar is this well authenticated Tradition: Whatever believer shall in a day and night commit forty great sins, and again, with repentance, shall repeat a certain *Istigfar*, (a particular kind of prayer,) God will most certainly forgive him."

Idem, p. 165. "By Imám Jafar is this well accredited Tradition related; Whoever shall, after the appointed prayers, read a certain *Istigfár* 100 times, God will forgive him 700 sins; should his sins not amount to so many, the number shall be made up from the sins of his father; should his father's sins not suffice, what remains shall be taken from the sins of his mother. Should her sins not be sufficient, the deduction shall be made from the sins of his son; and so on favouring always the nearest akin, until the account be strait.*

* The *Miahkát ul Masábih* has a similar Tradition.

Idem, page 301. "Whoever shall in a proper manner do 'Wazu' (washing the hands, feet, &c. before prayers), and come to the Friday prayers, and listen to the sermon and remain silent, his sins to the following Friday shall be forgiven, and for three days more."

Idem, p. 542. "Surely God has 99 names; every one who repeats them shall enter paradise."

Idem, p. 547. "Whoever shall repeat Subhán Alláh wabe-hamdihi (holy is God and him I praise), 100 times in one day; his sins, though as numerous as the waves of the sea, shall be all washed away."

Idem, p. 948. "His honor (Mahommed) declared, if you repeat "Subhán Ulláh" 100 times, a thousand acts of merit shall be imputed to you, or 1000 of sins shall be destroyed."

Idem, p. 574. "Whoever, when going to sleep, shall repeat a certain Istigfár three times, God will forgive his sins, although their number should equal the waves of the sea, or the sand of the wilderness, or the leaves of the trees, or all the days of time."

Idem, p. 550. "Whoever, when sick and dying, shall repeat, 'There is no god but the one God, and there is no power or strength, but from God,' hell fire shall not touch him."

Again, in Haiyát ul Kulúb, p. 105, it is thus written,—“His majesty declared, Fátima is the most excellent of women. When the Almighty shall raise all creatures, the heavenly crier will cry out, from the throne of God, saying O all creatures! Cover your eyes while the daughter of Mahommed, the ornament of women, passes the bridge Sirát. All creatures, excepting Mahommed, Alí, and the Imáms, will then cover their eyes, and Fátima having passed over, will spread her veil from one side to the other. The heavenly crier will again proclaim, O admirers of Fátima, take hold of a thread of the veil of Fátima, the best of women. Whosoever shall be found amongst the devoted of that chaste lady, will then catch hold of a thread of her veil; and the number of them who will take hold will be more than ten millions; who thus, through means of the veil of this holy lady, will be saved from hell fire.”

It is now for us to consider whether God is glorified by the explanation of these ways of salvation. Man is undoubtedly a sinner and has transgressed God's commandment, not only outwardly, but inwardly too. Therefore sin is not only an outward spot but a fatal desire of the heart, and experience proves that man's understanding is corrupted; for if it were

not, man would never call water, stone, &c. his God. In the same way his will is also corrupted, otherwise he would never be always inclined to evil; and every one's heart bears witness to this truth, that if man sins the fault is not God's, but man's own; because a holy God who hates sin, can never cause against his own nature, others to sin. And it appears also reasonable, that God cannot have created man a sinner; but he rather created him holy, just, and endowed with perfect understanding; but man being beguiled by Satan, committed sin; and by sin his understanding became darkened, and his heart corrupted; and pain, distress, affliction, are not made by God, but they are the fruit of sin. Again if man's heart and soul are corrupted by sin, and if they are against the will of God polluted by sinful actions, then unless these sins be forgiven, and man's heart be purified and sanctified, he cannot approach the presence of that holy One, who hates sin infinitely, nor enter the courts of that just One who cannot leave the sinner unpunished. In consequence of this, if man desires to enter God's presence, he must not only have pardon of sin, but his heart must also be purified and sanctified in such a way that man's heart and mind be changed, and he become as it were a new creature; that is to say, that God give him a new heart and new soul; making him righteous and holy, and endowing him with spiritual discernment. We now ask whether according to the above way of salvation, all these things are obtained? What! by calling God one and repeating the Kalima, will the heart of man become pure? If God bestows salvation in consequence of the death of two children, will thereby the mercy of God be glorified, or man's heart be cleansed from sin? or by the making of one arrow, will God's justice be glorified, and man be qualified thereby for entering heaven? What! will a wife obtain forgiveness of her sins, because her husband loved her? And will God be so partial to some, as to send them right or wrong to heaven? What! will God do away with his holiness, righteousness and justice, and save an adulterer because of Mahommed, or will not rather the sinner have to part with his sins. Again, can salvation be obtained by reading a Surah, or repeating a certain word, by reading Dorakát, or calling out Súbhan Ulla; or will God's attributes be glorified by calling out at the moment of death 'There is no god but God,' or will his laws, which a man has broken through his life time, be fulfilled? What! will God set aside his holiness, justice, and righteousness on account of Fatima's veil? Set his holiness,

justice, and righteousness at defiance and allow sinners who lay hold on the same, a place near him? Or will a sinner by laying hold on the veil, be qualified for heaven, or by all these things together, will one attribute of God be glorified? What! will the holiness of a glorious God, his infinite justice, his everlasting truth, his infinite mercy or his incomparable law, be glorified? Can these ways free man from his sins, cleanse his heart, and qualify him for heaven? If not, then how can he obtain salvation, his sins be removed, and his heart made holy?

Beside the above ways, there are three more which all Mahommedans believe; that is, to walk according to the creed of the Mahommedans; to repent of one's sins; and to fight for religion. The first way is *faith and practice*. According to these books, it is the duty of every Mahommedan to believe in God and the angels, in the scriptures and prophets, in the day of judgment and fate. Now granted that man believe all these things with his heart, and confess them with his mouth, will any one thereby obtain forgiveness of his sins? For instance, if any Mahommedan commit murder or adultery, will the belief and confession of these words, ensure him the forgiveness of his sins; or will he have to do some thing else? Would any pardon a certain transgressor, because he believed and confessed, that there was but one King in the realm and that he had senators and laws and servants, &c.? If not, we ask again, how are sins to be pardoned? We reply, according to the Koran and Traditions, that not only faith is required in these things, but he must also do his duty. His duty, according to the belief of the Mahommedans, consists in four points; in prayer, fasting, giving of alms, and going on pilgrimage.

The first is *prayer*. Before prayer several kinds of purifications are appointed, and for the body standing posture, bending, sitting upon the knees, bowing down to the ground. There are daily five times prayer appointed, and together forty-eight Rakáts.

Granted now, that a man say all these prayers, so that he accomplish every thing according to the rule laid down; which is most difficult; because if a Mahommedan examine himself, he will find that during the time of prayer, a thousand different thoughts enter his heart: And granted also that this be not the case, will God forgive his sins on account of his prayer? Would any governor release a murderer or a debtor because he begged for his release? Never. Prayer is indeed necessary for salvation, but it is not the cause of salvation.

Besides prayer there is *fasting* appointed : this also is very good and laudable and worthy of man ; because by fasting man acknowledges that he is not only a sinner who does not deserve heaven, but a sinner who does not even deserve the good things of this world, and that his heart is so filled with carnal desires that he must fast in order that he may be able to pray ; but whilst we allow this to be good, can it be the cause of Salvation ? Would any governor pardon a thief on account of his fasting ; or by our fasting, will God's holiness, justice, mercy or kindness obtain glory ? or by fasting all day, and eating and drinking all night, will one's heart be purified ?

Another means is the *giving* of alms : as it is written in the Surat ul Masa, 42nd verse. To give alms is also laudable ; but can any one purchase heaven by giving alms ? Thousands of idolaters are great alms-givers, and many adulterers, liars, and drunkards give alms ; but will their alms wipe out their sins or purify their hearts ?

Perhaps by going on *pilgrimage* salvation may be obtained. Granted that all men could go, which is impossible ; still is thereby God's omnipresence, his holiness, and mercy glorified ? All the above means are very good and necessary for Mahomedans, but can they cleanse the heart and the soul ? No ! My heart therefore still asks what must I do to obtain forgiveness of sins ! Every Musalman will reply, *Repent* and God Almighty will pardon you.

From the Koran and the Traditions, it is evident that the tears of repentance wash out our sins. What ! is this possible ? God is infinitely great, and his law is like himself great, if therefore man break his infinitely great law, his sin will be likewise beyond measure great, and his punishment equal to his sins. Again ; God is just and he will render to every one according to his works ; if therefore a sinner cannot satisfy God's infinite justice, he will have to receive the punishment of his sins ; for should God set his righteousness and holiness aside, and let the sinner go without punishment, would he not thereby act against his own nature ? The question therefore arises, whether man can satisfy God's justice ? Can his repentance be infinite ? If not, how then can it become the cause of Salvation. Repentance is necessary ; but it can never be the cause of Salvation ; because if a man owes some one a thousand rupees, and he seize the debtor and carry him to the judge to imprison him, could the judge release him because he repented of having contracted the debt ? Debts are liquidated by paying the amount, and not by repentance ; and

if a man cannot wipe out his debt with his tears in this world, how is it possible for a man to wash away thereby his sins? God is holy and just, hence it is necessary that his holiness be glorified and justice receive its due, then mercy will be able to forgive.

To this it may be replied that God is Almighty and he can do what he wills: if he please to pardon a sinner without repentance, who will prevent him, and if he please to make repentance the condition of forgiveness, who can hinder him. God is undoubtedly Almighty, but he is also holy, just, and righteous, and he has given man his law, that it should be obeyed, and not that the law should be broken by man's sins. But if man break the law of Almighty God, and God do not punish the sinner, he thereby destroys his own law and sets at naught his holiness, justice and truth. But is it possible that God should abolish his own law, or that one attribute should destroy another? Never. Hence, if by any word one attribute destroys the other, or if by the explanation of any doctrine God's attributes are infringed, that word and that explanation cannot be from God.

There is another way of salvation of the Mahommedans; which consists in *fighting for their religion*. Mahommed says, the key of paradise is the sword; and it is also written, that whoever fights for religion, and in fighting either falls or conquers, paradise is his. What! can I who am a sinner and unclean, obtain salvation by fighting? And considering that man has dishonored God's holiness, and defied God's justice, and insulted his mercy, can he by fighting glorify God's holiness and magnify his mercy. Again, man is unclean, and in order to be enabled to enter God's presence it is necessary that he become holy. Will then by fighting for religion sin be driven out of the heart, or by spreading the religion of the most merciful by the sword, will God's holiness or justice be glorified, or by killing our fellow-creatures will God's mercy be magnified? Can I by killing a thousand of my fellow-creatures, wipe out my sins with their blood? Will the curses of the thousands of orphans and widows whose husbands and parents I have slain, speak peace to my soul, and qualify me for entering the presence of God? If not, will God part with his holiness, justice and truth, to save the sinner with his sins because he fought? No, never. We therefore ask again, what must we do to obtain forgiveness of sins, and how can we be made meet for entering the presence of a holy God?

There is one hope left, if we do according to the above mentioned Traditions, and accomplish what is necessary for the three ways of salvation, we shall be saved. Granted that a sinner call God one God ; pronounce the Kalima ; call out praised be God ; lay hold on Fatima's veil ; and believe from his heart that God exists, and that there are angels, scriptures, a day of judgment, fate and prophets ; and that he say his prayers, fast, give alms, go on pilgrimage, and fight for religion : Is it possible that by these things his sins can be pardoned ? If man has by his sins defied God's holiness, dishonoured his justice, and despised his righteousness, can he by the things above mentioned, again bestow glory upon the holiness of the ever-blessed God. Can he satisfy a God of infinite greatness and justice, and make good the law he has broken ? What ! will Almighty God set these two great attributes, his holiness and justice, aside and the sinner go unpunished ? Or will he be able by his tears of repentance to wipe out God's holiness, justice and truth, so that besides the attribute of mercy none other remain ; or will he accomplish this by the blood of his fellow-creatures shed in the propagation of his religion. Moreover God is holy and man a sinner, therefore man does not only obtain forgiveness of sins, but also holiness of heart and meetness for entering the presence of God. Man must become like God holy, all evil passions in him must die, so that his heart, mind and desires resemble God's ; can this be accomplished by the above mentioned deeds. To this question the Koran, the Traditions, and the creed of the Mahommedans can give no satisfactory reply.

What is now the result of this consideration ? It is this : that according to the Koran, the Traditions, and the Mahommedan creed, God is the Creator, Preserver, and Lord, and Ruler of all. He has made man his creature and responsible, but we have nowhere a clear statement of what sin is, nor how sin can be pardoned. There are indeed several ways of salvation appointed, but they cannot cheer the heart if they are singly embraced, nor comfort the soul should we embrace them altogether. Again from these books it is clear that man's salvation is depending upon his works ; but by works man became a sinner ; and those sins increase daily, not only by our works, but by our thoughts and works likewise. Being in this condition, what sacrifice can we bring unto God that he pardon our sins, change our hearts, make us new creatures, and qualify us for heaven ? He is undoubtedly merciful, but until we do glorify his holiness, satisfy his jus-

tice, and fulfil his righteousness, how can he forgive our sins ? God will never act against his nature on account of sinners, nor will he annihilate his own attributes. We leave therefore this subject likewise and proceed to investigate the fourth Chapter.

CHAPTER IV.

The true religion is from God. Therefore God will have placed such a **SEAL** upon it as man cannot imitate, and every one be able to distinguish it by that seal. The same is the case in this world also. "If a king send an ambassador upon business, it is necessary that he supply him with a document, signed and sealed in such a manner, that every one must admit the genuineness of it, and by consequence the truth of his Mission. In worldly matters, it is customary to pay no regard to an ambassador, who does not possess such an instrument. In the same manner God grants such a sign to those prophets whom he sends, that every one may thereby know them to be true prophets." And if God sends a prophet to a nation, he will give him such documents as will be understood by that nation ; and if he send him to the whole world, his documents will be such as will be understood and believed by the whole world. Now the signs and seals of God's documents are miracles and prophecies. If then Mahommed be a true prophet, he must necessarily be thus attested ; i. e. he must have wrought such **MIRACLES**, and delivered such **PROPHECIES**, as to carry conviction to every one that he is a prophet and his book true.

From perusing the Koran, we learn that when the people requested Mahommed to prove his being a prophet by **MIRACLES**, he replied : "It is not in my power to perform miracles, but the appearance of the Koran is a miracle itself. Because no book has ever been composed in the Arabic language, equal in elegance and eloquence to the Koran." From this it is clear, that the seal and signs of the document, by which Mahommed proved himself a prophet of God, was the elegance of the language of his book ; and the Mahomedans agree, that it is impossible for any one to compose a chapter or verse equal in elegance to the Koran ; therefore the Koran is a miracle. We agree that the Koran is unequalled as to style, but can it on that account, according to

the signs of a true miracle, be called a miracle ? By comparing it with those signs, we find that it truly contains the first mark ; because Mahommed declared that the style of the Koran was to prove the truth of his Mission. It bears also the second mark ; because the Koran exists to this day, and every one can make himself acquainted with its beauty. But the third sign is not found ; because although the style is beautiful, the contents thereof do not throughout glorify God, as has been fully established above. The fourth mark is entirely wanting ; because, besides the learned, no one can perceive the beauty of the Koran. If Mahommed had raised a dead man who had been three or four days in the grave, learned and unlearned would have been obliged to account this a true miracle and believe it. But this miracle consists in the beauty of a book, and that beauty consists in their imagination ; because they imagine it to be beautiful, therefore they declare it to be the word of God. But according to the above marks, the beauty of a book can never be called a miracle, because it does not contain all the marks of a true miracle. It resembles a gold mohur ; the image and superscription is unequalled, and like those gold mohurs which are current ; but by testing it, it is found spurious, because its gold is alloyed. It may perhaps be current in that country, but with others who care nothing for the superscription and image of the coin, but look to the gold, i. e. who care nothing for the beauty of its language, but for the contents thereof, it is of no use.

Besides this, from the beauty of the style of a book, it can never be established that this is from God, and for the whole world, because all men cannot comprehend that proof. God is the Lord of the whole world. If therefore he send a prophet to the whole world, he will give him such documents as the whole world will be able to comprehend. Because man is a responsible creature, he will have to give an account of his faith ; it is therefore necessary that God place such a seal upon his word, that every man of every nation may be able to perceive its truth. But the miracle of the Koran, consisting in the beauty of its language, cannot be for all, but only for a few learned Arabs. Other people can never comprehend this miracle ; because to understand it, it is not only necessary perfectly to acquire the Arabic tongue, but it is necessary that he himself be an Arabian, i. e. that he be like-minded, and acquire a taste like theirs, in order that he may be pleased with those things with which the Arabs are pleased : otherwise this miracle cannot be appreciated. But if this

religion be only for the Arabs, how can it be the true religion ; and how can it be from God ; because God is the Lord of the whole world and not of the Arabs only. Again ; the Koran cannot be proved the word of God on account of its beauty, because this very fact of being so is not established with all, but only in the imagination of some. Some Arabs think it incomparable, because this kind of style they consider beautiful ; but all men do not think alike, their minds differ greatly ; some think one thing, others another beautiful. For instance some Arabs say of the Koran, " that it subsisted from eternity in the essence of God and was uncreated." Thus in the *Shara ul Mawaqif* it is written, that Mahommed said : " Whoever says that the Koran is created, is an infidel." Again others have said : " He is an infidel, who says that the Koran is from eternity." Again ; others assert that the Koran is not uncreated, because there is but one uncreated, that is God. Thus for instance, *Ibas ul Mámin* says : " The Koran is created ;" and his successor *Motahim Wál wásak* maintained the same. Again, after him *Almátúl kal* who is the successor of *Wasik* refuted it, and reiterated the first assertion that the Koran was from eternity, subsisting in the divine essence and uncreated. And as there is a difference as to the eternity of the Koran, so there is a difference as to the beauty of its style. Some learned men have said and say to this day, and we find the same written in the Koran, that the beauty of the Koran is incomparable, and that there is no one able to write a chapter or a verse equal to it. Again some have asserted and do assert to this very day, that the beauty of the Koran is no miracle at all, but that learned men write books equal to the Koran, and actually have written them. *Isabin sabih Abú Musa* declares, that men are able to write books equal to the Koran, in beauty, in poetry, and in eloquence. Other learned men have asserted the same. In the *Sharaul Mawaqif* it is written, learned men can write books equal to the Koran, yea even better. Agreeable to this, it is also written in the *Motabikúl shahar satani* : It is vain to call the Koran a miracle on account of the beauty of style and eloquence. Others have asserted the same, especially *Alnazam* ; he says, The Koran is no miracle for the sake of its beauty, and if it was permitted, the learned would then write chapters equal to any chapter of the Koran in beauty, eloquence and diction.

Learned men in other countries who are well acquainted with the Arabian tongue assert to this very day that the *Mokámát Harairi* and the *Mokámát Hámádáni* are equal in style to the

beauty of the Koran ; in short, some say that the Koran is incomparable, and others say there are books equal to it. Who is now to be judge ? If it be asserted that the testimony of the multitude must be heard, it might be replied that the majority of the Arabs, all Christians and Jews, called Mahommed a poet and imposture, but Mahommed declared he was none. We therefore ask again, who is to be a judge in this matter.

The point in which this miracle consists, is the beauty of the Koran : but beauty is a relative term, and rests in the imagination of man. All men do not think alike : some true and unprejudiced persons say that the Koran is incomparable among all Arabian books ; others equally true and good men say, it is not ; and the fact is both speak the truth ; for one man considers that most beautiful, which another would despise ; and vice versâ. But we ask, would God give to his prophets such a document, respecting the seal of which honest people might remain in doubt ; no, never. If Mahommed had raised a dead man, or by his word restored a blind man to sight, his very enemies would have been obliged to acknowledge the miracles.

A true miracle must be of such a nature, that learned or unlearned be obliged to acknowledge that it is a miracle. It must not be of such a nature, that to some it appear a miracle and to others not. If an enemy deny the miracle, let him deny it, but he should not be able to say with truth, we acknowledge that Mahommed has performed a certain work, but that work is not a miracle.

Consider for an instant would any king send an ambassador without signature and seal ; on this condition that the style of the document was so beautiful, that no man could write any thing equal to it ? Or would any ambassador ever go to any place, without having his document attested by the king's seal and signature, because in his imagination and that of his friends, it is so beautiful that no one could write any thing like it, and therefore people would acknowledge him a true ambassador ? Never ; because no royal document is ever without seal and signature : for wise and learned men do not look so much to the style, as to the contents of the document. Hence if after examining the contents of the Koran, it has been proved that those are not from God, how then can it be expected that God would give his seal and sign to the Koran ? It cannot be expected. And Mahommed has openly and fully declared that he could not perform miracles. In contradiction to this statement, it is indeed written in the

Traditions, that Mahommed had performed thousands of miracles. For instance ; on one occasion he cleft the moon. On another he sent a certain person to kill a Jew ; who having accomplished the deed, as he was coming out of the house, fell, and broke his leg. He then went to the prophet, who cured him. He spit on a certain man's food, and immediately it became a quantity sufficient for a thousand men to eat. He once called two trees near him, for the purpose of making a privy. He saved himself from the conjurers. One day, the trunk of a date tree began to cry out and weep for him. But what kind of miracles are these, and when were they written ? From the writers on Mahommedanism, we find that they were committed to paper 200 years after Mahommed, by Hamú Ibn Bokhári and Qúdúni and others ; and why ? Perhaps they felt that a royal document ought to have a signature and seal, and that not all would consider the beauty of the Koran a true miracle ; they therefore stated that Mahommed had performed miracles ; but this assertion is altogether against the Koran, for in the Koran it is written, that *Mahommed himself confessed that he could perform no miracles.* "Who also say, surely God hath commanded us, that we should not give credit to any apostle, until one should come unto us with a sacrifice, which should be consumed by fire. Say ; Apostles have already come unto you before me with plain proofs, and with the miracle which ye mention ; why therefore have ye slain them, if ye speak truth."* "If their aversion to thy admonitions be grievous unto thee, if thou canst seek out a den whereby thou mayest penetrate into the inward parts of the earth, or a ladder by which thou mayest ascend into heaven, that thou mayest show them a sign do so ; but thy search will be fruitless, for if God pleased, he would bring them all to the true direction."† "They have sworn by God, by the most solemn oath, that if a sign come unto them, they would certainly believe therein. Say, verily signs are in the power of God alone."‡ "The infidels say, unless a sign be sent down unto him from his Lord, we will not believe. Answer, verily God will lead into error whom he pleaseth ; and will direct unto himself him who repenteth and those who believe."§ "The infidels say, unless a sign be sent down unto him from his Lord we will not believe. Thou art commissioned to be a preacher only and not a worker of miracles."|| "And they say ; We will by no means believe on thee, until thou cause a spring of water to gush forth

* P. 57. † P. 103. ‡ P. 111. § P. 206. || P. 204.

for us out of the earth ; or thou have a garden of palm trees and vines ; and thou cause rivers to spring forth from the midst thereof in abundance ; or thou cause the heaven to fall down upon us, as thou hast given out in pieces ; or thou bring down God and the angels to vouch for thee ; or thou have a house of gold ; or thou ascend by a ladder to heaven ; neither will we believe thy ascending thither, until thou cause a book to descend unto us, bearing witness of thee, which we may read. Answer, my Lord be praised ! Am I other than a man sent as an Apostle ?”* “They say ; Unless a sign be sent down unto him from his Lord, we will not believe. Answer ; Signs are in the power of God alone, and I am no more than a public preacher.”†

From these passages, it clearly appears that Mahommed had not the power of performing miracles : and those people who assert that Mahommed performed miracles, do this contrary to the statements of the Koran ; for Mahommed not only said that he performed no miracles, but also stated why he could not perform them ; that is, that the former apostles and prophets had wrought miracles, but the people had not believed, for it is written : “Nothing hindered us from sending thee with miracles, except that the former nations have charged them with imposture.”‡

It is now a point for consideration, which states the truth ; the Koran or the Traditions ? In the Koran, it is said that God has written before the creation of the world in the preserved tables, that Mahommed should perform no miracles, and assigns the reason why. Yet the Traditions say, that he performed miracles ! Where and on which side is the truth ?

There is one PROPHECY in the Koran. “The Greeks have been overcome by the Persians in the nearest part of the land ; but after their defeat they shall overcome the others in their turns, within a few wars.”§ In accordance with this, there are also prophecies in the traditions, and these prophecies have no doubt been fulfilled, not only once, but many a time ; for the Romans beat the Greeks, and the Greeks beat the Romans : and what great war is there among equal powers where both do not meet now and then with reverses. To declare this, there is no occasion to know futurity. If it was necessary to know the secret things of futurity, Mahommed could never have explained them, for he says,—“They say ; Unless a sign be sent down unto him from his Lord, we will not believe. Answer ; Verily that which is hidden is known only to God, wait

* P. 239. † P. 329. ‡ P. 235. § P. 331.

therefore the pleasure of God, and I also will wait with you.”* From these considerations, it is clear that God’s seal and signature; i. e. miracles and prophecies, were never impressed upon Mahommed’s mission and how could they be? Seeing that the Koran is not from God, God could not impress his seal upon it.

APPENDIX.

From the above signs it has been proved that Mahommedanism is not from God, because it does not contain the marks of a true religion. But although the Koran is not the word of God, it contains yet many good things.

From a perusal of the Koran, it is clear that its pretended revelations are of a twofold nature. Those revelations which are said to have been given at Mecca, refer especially to religion: and those respecting which it is written that they were delivered at Medina, refer to religious and worldly matters. So long as Mahommed remained at Mecca, he declared, I am a preacher only and apostle. Use no violence in religion, my duty is to be patient. But when he came to Medina and had acquired power, he threw the spiritual weapons away and seized fleshly ones, declaring; fight and use the sword. He was also no longer satisfied with one wife nor even with four, a multitude of them became necessary; and he did not only fight for religion, but he also robbed whole nations and destroyed whole tribes.

And as the pretended revelations are of a twofold nature with regard to their contents, so they are as regards their authenticity. Some are true and worthy of God, others are untrue and fables. Some are taken from the Bible, others are borrowed from the fables of other nations. Thus Mahommed took some truth from the Pentateuch, the Psalms, the Prophets, and the Gospels. For instance:

I.—*That God is one.*

From the Pentateuch:—Hear O Israel, the Lord our God is one God. Deuteronomy vi. 4. From the Psalms:—For thou art great and doest wondrous things; thou art God alone. Ps. lxxxvi. 10.

From the Prophets.—Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts ; I am the first and I am the last ; and beside me there is no God. Isaiah, xliv. 6.

From the New Testament.—And there is none other God but one. 1 Corinthians, viii. 4.

II.—*Angels.*

Pentateuch.—And there came two angels to Sodom. Gen. xix. 1.

Psalms.—For he shall give his angels charge over thee, to keep thee in all thy ways. Ps. xci. 11.

The Prophets.—My God hath sent his angel, and hath shut the lions' mouths. Daniel, vi. 22.

The New Testament.—But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation? Heb. i. 13, 14.

III.—*The Pentateuch, the Psalms, the Prophets and the Gospels are the word of God.*

New Testament.—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. iii. 16.

IV.—*God has sent Prophets.*

New Testament.—But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Acts, iii. 18.

V.—*Resurrection and Judgement.*

Pentateuch.—Shall not the Judge of all the earth do right. Gen. xviii. 25.

Psalms.—For he cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth. Psalms, xcvi. 13.

The Prophets.—And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Daniel, xii. 2.

New Testament.—And I saw the dead small and great, stand before God, and the books were opened ; and another book was opened which is the book of life ; and the dead were judged out of those things which were written in the books, according to their works. Rev. xx. 12.

There are many other passages by which the above truths are fully established. But we have only selected these few, that the inquirers into the truth may perceive, from whence Mahommed has taken these truths. Whatever good there is in the Koran, it has been taken from the ancient books containing God's words.

Besides these, there are also facts of history which Mahommed has not taken from the Pentateuch, the Psalms, the Prophets, or the Gospels, but from the fables of Jews and Christians: because if he had taken his statement from the word of God, there would never be such a difference between them and those books. For instance:

I.—The account of the creation and especially the creation of Adam is contained in the Pentateuch; but the Jews have also many fables about Adam in the Talmud, i. e. their Traditions; how God made him of earth, how tall he made him, how broad he made him, all these fables are contained in the Koran and Traditions, and Mahommed has borrowed them from the Jews.

II.—The account of Noah and of the flood is contained in the Pentateuch; but the expositors among the Jews told many stories about the flood, how the water came out of an oven; all these stories are found in the Koran and the Traditions.

III.—A full account of Joseph is contained in the Pentateuch; but Mahommed passed over this account and preferred the fables of the Jews; but are these fables worthy of credit? Will any woman expose her own wickedness in an assembly, as it is stated that Potiphar's wife did; and if she was such a bad woman, would the wives of any good men have been permitted to go to her? Again; if Joseph was imprisoned for this sin, how came it that he was permitted to enter again into this assembly.

IV.—We also find a full account of Moses in the Scriptures; agreeable to them is the account of Josephus a Jewish historian. But Mahommed has left those two sources, and introduced contrary to the truth, fables from the Talmud and other traditions; among them, especially the story of Alkhasar. This is quoted in the chapter Kahaf almost word for word, but every one knows that this is a story and nothing but a story.

V.—In the books of Kings we find a full account of Solomon; of his wisdom and his work, of his building the temple, and by whom and how he built it, and his prayer also, which he offered up after the finishing of the temple. Agreeable with this is Josephus' account, contained in the history of the

Jews: but Mahommed left here also the truth of God and introduced the Jewish fables; such as that an ant spoke to Solomon, that geniis were at his command; and the fables also of the queen of Sheva are such as make the reader blush. Further about Solomon's death, that it occurred one year before the temple was finished, and that the geniis were deceived thereby, (see chapter xxxiv. 14.) All these stories have been taken from the Jewish Talmud and are altogether fables.

VI.—A full account of the Lord Jesus Christ is contained in the Scriptures; but Mahommed passed over these books and preferred fables to truth, such as the story of Mary and of Christ; his speaking in the cradle; his making a bird of clay; his converting the Jews into monkeys; his being not crucified himself, but another in his stead. All these stories he borrowed from those of the Christians which were written by some persons, some four five hundred years after Christ, and which no Christian considers any thing but stories.

VII.—There are other things also taken from the stories of the Jews; such as angels having wings, the punishment of the dead in the grave, stories about the resurrection, and about the bridge Sarát.

VIII.—Some things and some stories Mahommed has invented himself, which are written in the 56th and other chapters, stories about paradise and hell; because the description of paradise as contained in the scriptures did not suit the Mahommedans.

IX.—Stories about Alexander; his having found the sun set in a spring of black mud; of having built a great wall of brass and iron, that Gog and Magog might not pass it; all these things are nothing but stories, because the Greek Historians who were with Alexander say nothing about these things. From their books it is clear, that Alexander left his own country, invaded Persia and defeated Darius, and when he had conquered the country he invaded the East and came down by way of Cabul and the Punjab; his people went down by way of the Indus as far as the sea, from thence his whole army returned to Babylon. Having arrived there he gave himself up to pleasures, and died a young man of thirty-two years old. From History, it is also clear that he was a great hero, a powerful king, and a proud idolator. When the Greeks had made him the chief commander of their forces, he brought sacrifices to the goddess of war, and not only did he bring sacrifices to the gods, but imagined himself a god. When he had conquered Egypt, he went into the wilderness of Libya. He con-

sulted Jupiter Ammon, and brought sacrifices to him. When the priest saw him, he called out, Thou art the son of Jupiter Ammon, the king of kings, and after death thou wilt be thyself a god. From that time Alexander considered himself a god and wrote his parwānas in this way : " Alexander the king, son of Jupiter, commands, &c." These facts are known to all who know history, yet Mahommed calls the man a prophet.

No one who reads the Koran with attention can remain in doubt as to the intention of Mahommed. His desire was to draw Jews and Christians and the people of Arabia to his religion, and for that purpose he collected all the stories which they liked. The true religion acts not thus. The true religion makes man acquainted with the word of God, whether man will hear or forbear. Hence if we should express our opinions in a simile respecting Mahommedanism and the true religion it would be this ; the one is like a cook, who not regarding his master's health and welfare, provides such food as will be grateful to his taste and please his palate ; while the true religion is like the physician who provides medicine for the sick, which though it be bitter, heals and is useful to both body and soul.

Again ; if any one should say, if Mahommedanism be not from God how then comes it, that it has spread much ? No one can deny that idolatry has spread most. From this it is clear that the spreading of a religion can never be a sure mark of its being a true religion.

There are several causes on account of which Mahommedism has spread. The first means by which Mahommedanism was spread is the sword. Within six hundred years the Mahommedans established a number of kingdoms in Asia, Africa and Europe, and with the establishment of their rule, they established their religion. But their religion did not take root in every country, but did cease to exist with their rule ; as for instance in Spain and in Portugal ; but in countries where idolatry prevailed, and where the religion of the people was not equal to Mahommedanism, it remained, though the rules of the Mahommedans ceased. A second reason is that Mahommedanism gratifies in every respect the desires of the people ; as for instance, the description of paradise and so on.

What is now the result of this our consideration of Mohammanism ? It is this, that Mahommedanism contains an explanation of all the attributes of God, but that explanation is incorrect.

We find an account of the creation of the world, of the creation of man, and of the end for which he was created, but thereby God's glory is nowhere exhibited. There are also many ways of salvation both wide and broad, but they lead not to heaven, because they are not that way which God has established for man's salvation. In short the religion of Mahommed is not the true religion, and therefore it does also not contain God's sign and seal.

I would now entreat every one to ponder well upon the statements advanced above, and ascertain whether they are true or not. Willingly the writer has not made a single mistake in speaking about Mahommedanism, but whatever appeared true to him he has written. Nor was it his desire to offend the reader in any point, but rather to lead him to get at the truth. To achieve this, however, it was impossible for him, to call darkness light, or falsehood truth ; and the reader should not only inquire with deep consideration, but earnestly pray that God may enlighten his heart, that the truth may be shown to him, and when the light of truth is shining unto him and he be convinced of the truth, he should again earnestly pray, that God may grant him strength and courage to cast away the false religion and to embrace the true one. Time flies away ! Death approaches ! We should therefore this very day cast away Mahommedanism, and search after the true religion ; and when found, embrace it, because to-day is the acceptable time, to-day is the day of salvation.

AN ENQUIRY INTO THE TRUE RELIGION.

EXAMINATION OF CHRISTIANITY

BY THE ABOVE MARKS.

CHAPTER I.

WE now proceed to examine, by the aforesaid marks, the Christian religion. The books in which the Christians hold their religion to be contained are termed the Pentateuch, the Prophets, the Psalms, and the New Testament ; which, altogether, are entitled the BIBLE. In the Bible the unity of God, and that he is distinct from creation, are every where affirmed as will be stated more at large hereafter. This religion, moreover, teaches that in the unity of the Godhead there are three persons, of one substance, power, and eternity ; namely, the Father, the Son, and the Holy Ghost ; and that these three are one God. This is not the place to cavil, and to ask, how in one God there can be three persons ; but our work in this Chapter is, to ascertain whether the divinity represented in the Bible possesses the ATTRIBUTES which, as stated in the Introduction to this work, the TRUE GOD must possess. In this manner we conducted our enquiries relative to the Hindu religion. We did not at the outset begin to object, and ask how God, who is represented as one, could become many ; or, being originally "*Nirgun*" how he could possibly become "*Sargun* ;" but we endeavoured to ascertain whether the God of the Shás-tars, let him be *Nirgun*, or let him be *Sargun*, possesses the attributes of the true God. We propose to conduct our inquiries on the subject of Christianity in a similar way. In treating on the attribute of the divine unity we will, God willing, examine the doctrine of the Trinity, as set forth in this religion. We proceed, then, to inquire,

1. Whether, according to the Bible, *God is holy* ? In our examination of this attribute we must have regard to the words, and to the works ascribed to God in this book, in order to determine whether he is holy or not. The assertion that God is holy occurs repeatedly in the Bible ; as, for instance, in the Pentateuch : " Say unto the children of Israel, ye shall

be holy, for I the Lord your God am *holy*.”* In the Psalms, “Exalt ye the Lord our God, and worship at his footstool, for he is *holy*.”† “The Lord is righteous in all his ways, and *holy* in all his works.”‡ In the Prophets also, it is stated, “One angel cried unto another and said, *Holy, holy, holy*, is the Lord of hosts; the whole earth is full of his glory.”§ In the New Testament are these words: “They rest not day and night saying, *Holy, holy, holy*, Lord God Almighty, which was, and is, and is to come.”|| When God became incarnate we every where find this attribute predicated of him.* The very name of the *Holy* Ghost shews what *he* is denominated.

In searching the Bible on this subject, the impression left on the mind is, that the attribute of holiness is regarded as the beauty, the glory, and the crown, of all the other perfections of the Divine Being. The ascriptions to him of power, wisdom, &c., are never in the same place reiterated; but repeatedly do we find him addressed as “*Holy, holy, holy*.” So, then, in *word*, at least, holiness is undeniably ascribed to God in the Bible. We must now see whether, according to these Scriptures, God is holy in deed and in truth. On this subject we inquire whether God as *Creator*, as *Lawgiver*, and as *Saviour*, has manifested himself to be holy.

In reference to the *Creation* we read in the 1st chapter of Genesis, that in the beginning God created the heavens and the earth, and all things in them; and when he had completed the work, he looked upon every thing he had made, and “behold it was very good.” The angels were created holy; as also the progenitors of mankind, Adam and Eve; who, it is asserted, were formed in the divine image.† We find no traces in the Bible of God’s being the author of sin; or, that he has foreordained in the fate of any creature the commission of it; for “he is light, and in him is no darkness at all.”‡ That is, in him there neither is, nor can be, the least taint of sin. We conclude then, that as far as the works of creation are concerned, God, according to the Bible, is holy.

Let us now examine how God has manifested himself in the Bible as *Lawgiver*. When God created Adam and Eve, he endued them with a reasoning faculty, by which they were able to understand his law, and to ascertain what they ought to do, and what they ought not to do. He gave them but one com-

* Levit. xix. 2. † Ps. xcix. 5. ‡ Idem, cxlv. 17. § Isa. vi. 3. || Rev. iv. 8. * See Luke, i. 35. Heb. vii. 26. 1 Peter, ii. 22, &c. &c. † Compare Genesis, i. 27, with Ephes. iv. 24. ‡ 1 John, i. 5.

mand, easy to be remembered, and easy to be obeyed, viz. that they should not eat of the tree of the knowledge of good and evil.* And although man broke the command, and in consequence became a sinner, nevertheless the reasoning faculty, greatly impaired indeed, still remains ; through virtue of which, though himself unholy, he is constrained to bear witness to the holiness of God. Again ; God made known his law through Moses and said, " I am the Lord thy God. Thou shalt have no other Gods but me. Thou shalt not make unto thee any graven image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down thyself to them, nor serve them ; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work ; but the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day and hallowed it. Honour thy father and thy mother ; that thy days may be long upon the land, which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery.† Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet."‡ In short, God's command is, Thou shalt love me with all thy mind, with all thy heart, with all thy soul, and with all thy strength ; and thou shalt love thy neighbour as thyself.§ So that the law of God, according to the Bible, is that man is to be holy in heart, and in life ; that as he who hath called him is holy, so is he to be holy in all manner of conversation.|| And by holiness is not here meant the outward purity of the body—bathings and washings, &c.—but the meaning is, that we should preserve our bodies and souls pure from the pollutions of sin. " I beseech you, therefore, brethren, by the mercies of God, that

* Gen. ii. 16, 17. † Compare also Matt. v. 27, 28. ‡ Exodus, xx. § Deut. v. 5. Lev. xix. 18. Matt. xxiii. 37—40. || 1 Peter, i. 15, 16.

ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”* “For without holiness no man shall see the Lord.”† The motto, as it were, of the Bible is, “*Be ye holy, for I am holy.*”‡ This, according to the Christian scriptures, is the law of God, the honour and dignity of which he maintains inviolate. Whoever transgresses it can never dwell with God, but is pronounced worthy of everlasting condemnation. The angels, therefore, when they broke it, were cast down to hell:§ and when Adam and Eve transgressed, they were ejected from paradise. Sin, indeed, is represented in the Bible as so perfectly hateful to God, that no sinner can ever approach him. To manifest this, God, on account of Adam’s sin, cursed the ground “*for his sake;*”|| and all his offspring became guilty, miserable, and mortal. Sixteen hundred years after the creation, when “the thoughts of the imaginations of man’s heart were only evil continually”—when he was sunk in corruption, and drowned, as it were, in sin—God, to shew his hatred of it, and to vindicate his holiness, drowned them all with a flood.* For they all, with the exception of Noah, were abominable, and detestable in his sight.

So in the days of Lot, when the inhabitants of Sodom and Gomorrah, having sunk up to the neck in the slough of sin, had become altogether impure and corrupt, God avenged his holiness, by raining upon them fire and brimstone out of heaven, and destroying them with an utter destruction.† Their brethren in iniquity, the inhabitants of Canaan, witnessed this dreadful display of God’s hatred against sin; but still they turned not from their evil ways; wherefore God destroyed them also, through the instrumentality of the children of Israel.‡ When the Israelites, who were God’s beloved people, fell into sin, God spared not even them; but, having caused thousands and millions of them to be destroyed, he drove the remnant from their country; and to this day they are a standing testimony, among all nations, to the holiness of the God of the Bible. Thus it appears that both in reference to the law which God has given, and to the manner in which he enforces obedience to it, and punishes every transgression of it, whether committed by angel or man, his holiness is conspicuous.

In the way of *Salvation*, which, according to the Bible,

* Rom. xii. 1. † Heb. xii. 14. ‡ 1 Peter, i. 16. § 2 Peter, ii. 4. || Gen. iii. 17. * Gen. vi. 7. † Gen. xix. ‡ Num. xxxiii. 51—56. Deut. xx. 16, 17.

God has ordained, his holiness would appear to be still further established. Let us consider it.

When by breaking the divine law, man had become a sinner, although God, as a holy being, cannot regard a sinner with favour, nor permit his approach to him; nevertheless, in his infinite wisdom, he made known a wonderful plan, by which, while his holiness and justice were magnified, the door of mercy was thrown open. That is, God the Son became man, and lived as such in this world, totally free from sin. He yielded, also, perfect and universal obedience to the law of God; and, taking the punishment of man's sin upon himself, laid down his life a sacrifice for him; and, rising again the third day, ascended to heaven; and sent down the Holy Ghost to testify in the hearts of men, that the atonement thus made was worthy of God's holiness, and exactly what the divine mind desired.* Thus, by the crucifixion and sufferings of the beloved and eternal Son of the Father, was the holiness of God unspeakably more manifested than it is by the endless punishment of Satan and his associates; and than it would have been, had all the people of the world been cast into the lake of fire, and there tormented for ever and ever. Moreover, had not sin been exceedingly hateful in the sight of God, why should he, by giving his co-equal Son, seek to obliterate it? The whole purport of Christ's death, the Bible informs us, was to renovate and purify, through the operations of the Holy Ghost, the soul of man; and, thus illuminated and sanctified, to fit him for a residence in heaven. It seems then unquestionable that, according to the Bible, God both in his own nature, and in his works; in the law he has given to men, and in the manner of his upholding it; but especially in the wonderful plan of man's salvation, has exhibited himself "*glorious in holiness.*"

2. *God is just.*† We now come to investigate this religion in reference to the divine justice. This attribute is repeatedly asserted of God: e. g. "He is the Rock, his work is perfect: for all his ways are judgment; a God of truth and without iniquity, *just* and right is he. *Justice* and *judgment* are the habitation of thy throne; mercy and truth shall go before thy face.—A *just* God and a Saviour, there is none beside me."‡ The New Testament presents us with the

* Rom. iii. 21, to the end of chap. viii.; Gal. iii. & iv. chap.; John, xiv. xv. xvi. xvii. chap.; &c. &c.

† See Introduction.

‡ Deut. xxxii. 4. Ps. lxxxix. 14. Isa. xlv. 21.

same view in reference to God as incarnate. One of his names is the "*just one*," and before his birth he was thus described in prophecy :—"Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with *judgment and justice*, from henceforth even for ever :* with many other passages too numerous to quote. Of the Holy Ghost we read, that he should "reprove the world of sin, of righteousness, and of *judgment*."† God then is called just: "righteousness and judgment" are represented as the "habitation of his throne." And if he really is just, his laws, &c. will prove it. On this head the Bible informs us that the sum total of the divine law is, that we should love God with all our heart, and our neighbour as ourselves.‡ "Whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."§ In short, "Do unto others as you wish that they should do unto you."|| The law of God then, according to the Bible, "is holy, just and good;" and as God is just himself, so he requires the exercise of justice and righteousness in men: and those that are destitute of these qualities are always spoken of as enemies of God, and rejected of him.* "The unjust are an abomination to the righteous," and therefore cannot stand before the just Lord; for whoever has broken his command cannot escape with impunity. Angels transgressed; and their portion, in consequence, was the bottomless pit. Adam and Eve offended; and in like manner, fell under the divine displeasure. God had declared to Adam that in the day he ate of the forbidden fruit he should die; and so it was. From that moment the seeds of death were sown in him, and he became mortal; and such also was the case with his descendants, and continues to be so to the present day. Not that man in this world receives a full reward according to his works; this, according to the Bible, he will do at the day of judgment, the day which God has ordained, in which He will render to every one according to his thoughts, words, and works. And when the righteous God shall thus sit upon the throne of Judgment, and execute justice, not one of the sons of men, considered in himself, will be found faultless before him; for his justice admits not of the slightest deviation from

* Isa. ix. 7. † John xiv. 8. ‡ Matt. xxii. 37, &c. § Phil. iv. 8.
 || Matt. vii. 12. Luke vi. 31. Ps. xix. 8, 9. Rom. vii. 12.
 * Prov. xxix. 27. Deut. xxv. 13—16.

the paths of perfect rectitude ; insomuch that whosoever breaks, but once, one of the least of his commandments, is declared to have forfeited all claims to salvation ; nay, is cursed. Whosoever has not planted his foot firmly on the way of God's commandments, for him death is here the appointed portion, and after death hell-fire, "where the worm dieth not, and the fire is not quenched." Thus, in the Bible, God's justice is declared in a manner to make the unjust quake with fear.

Although God is thus shewn to be perfectly just and righteous, nevertheless the Bible assures us, that he willeth not the death of a sinner ; or, that he should sink in the flood of his iniquity ; but had rather that all obtained the blessing of salvation. He has therefore appointed a way by which, while *sin is punished*, the *sinner may be saved*, and God's justice and holiness remain untarnished. The second person in the Godhead, the Lord Jesus Christ, as God and man became the mediator between God and man. He, in man's stead, fulfilled the divine law, which man had disobeyed and trodden under foot ; and endured the punishment due to his sins ; the weight of which punishment was so heavy on the head of the sufferer, (though a divine incarnation,) that "His sweat was, as it were, great drops of blood falling down to the ground." Three times he prayed saying, "O Father, if it be possible, (if justice may be fulfilled, and yet the sinner saved, without my suffering the extreme penalty of the law,) let this cup pass from me." But it was not possible. When Christ was suspended on the cross, and his soul was made an offering for sin, then were the claims of justice satisfied. As man has sinned in body, soul, and spirit, so Christ, his surety, suffered, in like manner, in body, soul, and spirit ; and endured torments unspeakable. We see in this astonishing event something of the divine justice. The Father consented to give up his Son, but not his justice. In this manner God is only exercising his justice when, for the sake of the atonement of Christ, he forgives the sinner ; as it is written, "He is faithful and just to forgive us our sins ;" and, "The blood of Jesus Christ his Son cleanseth us from all sin." Through this atonement God "is just, and the justifier of him which believeth in Jesus."* From these considerations God's justice seems as clearly manifested in the method he has adopted for the salvation of man, as in the law which he first promulgated ; and as in the

* 1st John, i. 7 and 9. Rom. iii. 26.

manner in which he maintains the dignity of that law, and punishes the infringement of it.

In respect to the world at large God's justice is not yet clearly seen, and men are not yet rewarded according to their doings; because the day of judgment, as has been already stated, has not yet arrived. At that awful time, the Bible informs us, exact justice shall be meted out to every one; and, whether righteous or unrighteous, whether wise or unwise, each one shall give an account of that with which his Lord has entrusted him, and be rewarded according to his works: and if one is recompensed for one thing, another, who has done the same, shall not be passed over; as appears from a perusal of the 25th of Matthew, the 20th of the Revelation, and other places. So then, in the Christian religion God's justice shines forth as the sun, whose light we must behold, unless we wilfully shut our eyes.

3. We now come to examine Christianity in regard to the divine attribute of *mercy*; should this not be capable of proof, justice, however brilliant it might otherwise appear, would be eclipsed. When the Lord appeared to Moses, he thus proclaimed himself: "The Lord, the Lord God, *merciful* and gracious, long-suffering, and abundant in goodness and truth; keeping *mercy* for thousands, forgiving iniquity, transgression, and sin; and that will by no means clear the guilty."* In the Psalms are many similar passages; for instance, "The Lord is *merciful* and gracious, slow to anger, and plenteous in mercy."† So also in the Prophets and the New Testament: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in *mercy*," &c.‡ "The Lord is very pitiful, and of *tender mercy*."§ As God is himself merciful, so he enforces the exercise of this quality in men. "Be ye merciful, even as your Father is merciful."||

Mercy, then, doubtless, is again and again attributed to God. Let us now examine whether in the works ascribed to him it is equally prominent. The Bible informs us, that God ejected Adam and Eve from paradise, and cursed the ground—that, with the exception of eight persons, he destroyed the whole world with a flood—that he gave up the Canaanites to a similar fate, by the sword of the children of Israel—nay, upon the children of Israel themselves, beloved

* Exodus, xxxiv. 6, 7.

† Ps. ciii. 8.

‡ Mic. vii. 18, 19.

§ James, v. 11.

|| Luke, vi. 36.

though they were above all the families of the earth, were the vials of his wrath poured out, and they were scattered to the four winds. It may be asked, "What! are these the works of the merciful?" But here consideration is required: for although, at first sight, mercy may seem excluded from these, and similar occurrences, a little reflection will shew whether these are the works of the merciful, or of the cruel. When Adam and Eve sinned, God, as just and holy, cast them out of paradise, and pronounced a malediction on the ground. But the same passage, which informs us of this act of justice, informs us also of God's great mercy towards them—that he left them not to reap the full consequences of their sin, but graciously made known to them a great Deliverer, through whom both they and their offspring might obtain salvation.

In reference to God's dealings with the world at the time of the universal deluge, we learn from the Bible, that God gave information, through his servant Noah, of the coming wrath, one hundred and twenty years before the event; so that had the people repented, they would doubtless have escaped.* But they despised alike the offered mercy, and the threatened judgments; and were utterly regardless both of the message and the messenger. Mercy being thus set at nought, justice and holiness demanded their destruction.

The inhabitants of Canaan were destroyed; but not before those eminent servants of God, Abraham, and Isaac, and Jacob, had been sent amongst them, and exhibited before them, for many years, the word and the worship of God, if they did not directly preach unto them. But all was in vain. When, therefore, the measure of their iniquity was filled up, they were destroyed. The Jews, also, were scattered; but not until God had manifested unequalled mercy to them. He made known unto them his word: he constituted them the depositaries of it: he sent his prophets unto them, "rising up early and speaking:" nay, even himself, as Jesus Christ, was manifested amongst them. Nevertheless they continued obstinate, and scorned all those gracious offers; they killed the prophets and the apostles; nay, even the Lord of glory himself. Then, as might naturally be expected, the fire of God's holiness and justice was kindled, which consumed them; and the remnant of them were scattered as with a whirlwind. It appears, then, that the mercy of God, as manifested in the

* As the inhabitants of Nineveh did, on a similar occasion. (See the book of Jonah).

Bible, is *true* mercy ; which, so far from interfering with his justice, greatly magnifies and illustrates it.

Again, the mercy of God, according to the Bible, appears pre-eminently conspicuous in the salvation devised for sinful man. Its brilliancy here, indeed, is such that the angels are spoken of as dazzled with it ; and holy men are continually standing in admiration of it. The plan is this. When man became a sinner ; and no hope of his recovery, as far as himself was concerned, remained ; and when such was his awful state, in consequence of the divine holiness and justice, that there appeared neither amongst angels, nor men, any deliverer but death, nor any place of refuge but hell-fire ; then God himself as God-man, in the person of Jesus Christ, appeared as mediator. He stood in the gap ; and with one hand taking, as it were, the hand of God, and with the other the hand of man, he united the two. Thus the treasury of divine mercy was opened, and the high way of salvation revealed ; on which the mercy of God shone forth with such splendour, that the light of the sun became, as it were, darkness before it. Hear the glorious announcement : *"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."**

This covenant of mercy God first made with Adam ; and renewed the same to Noah, Abraham, Isaac, and Jacob, Moses, and David. All the prophets spoke of, and testified to it. In this covenant God's mercy and love are seen by the provision he has made for the salvation of sinners. The Lord Jesus Christ, the eternal Son of the Father, also, so loved the world, that he was well pleased to become its Redeemer. Seeing the wretched state of men, he pitied them, and on their account gladly endured bodily and mental sufferings even unto death, in order that they might be saved, and through faith in him be constituted righteous. When he had thus obtained salvation for them, he sent his Holy Spirit unto them ; who, entering their hearts, persuades them to accept this great mercy. Men perhaps do not listen to his suggestions, but harden their heart ; nevertheless, so long as there is a hope of their being saved, the Holy Spirit does not leave them. Thus God the Father, of his mercy and love, has given his Son ; and God the Son, of his mercy and love, has wrought out salvation for the world ; while God the Holy Ghost, moved with like mercy and love, enlightens the world, and leads men into the way of truth : and when they have

* John, iii. 16.

become fit for heaven, he ushers them into the presence of God, where they receive crowns of glory, which "fade not away."* The mercy of God, then, appears clearly established in the Bible; and in such a manner as not, in any way, to impugn his justice and holiness.

4. Being satisfied that the Bible clearly sets forth the mercy of God, we now come to consider whether it equally establishes his character as *omniscient* and *all-wise*.† We read, "The Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."‡ David says, "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting, and mine up-rising; thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high; I cannot attain unto it. Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike unto thee."§

Again, God gave notice to Noah of the coming of the flood one hundred and twenty years before it happened.|| With Abraham he established a covenant; and promised, in four hundred years, to give the land of Canaan to his seed, who should be as the stars of heaven for multitude; all which was duly fulfilled.* The Lord declared by Moses, concerning them, that if they would be obedient, they should be blessed; otherwise, he would scatter them among all nations. And through Moses, and the other prophets, God has given a full account prophetically of the Jews and Christians, and of other people—part of which has been fulfilled, and part is being

* 1 Cor. ii. 12—16. Chap. xii. 3. Titus. iii. 4—7. Rom. v. 5 : xv. 13 and 16. 1 Pet. v. 4, &c.

† See the Introduction.

‡ 1 Cor. iv. 5.

§ Ps. cxxxix.

|| Gen. vi. 3 and 13.

* Gen. xii. 1—7 : xvi. 3, 4 : xviii. 3—15.

fulfilled, and the remainder, we are taught, will continue to be fulfilled to the end of time.

When God became incarnate, he still appears to have retained this attribute. It is written of him, that he "*knew all men*, and needed not that any should testify of man, for he knew what was in man."* He foretold the treachery of Judas, one of his disciples; and also his own death, as well as the manner of it—that the Jews would deliver him to the Romans to be crucified, and that he would rise again the third day. He declared, moreover, that his disciples should be persecuted, and Jerusalem destroyed; and of the temple he affirmed, that one stone should not be left upon another; and that the gospel should be preached among all nations, beginning at Jerusalem, &c. By comparing these various predictions with history, and with the present state of the world, it is evident that God, as incarnate in Christ, was omniscient. But as these subjects will be considered more at large by and by, we hasten on; merely observing, in passing, that about forty years after the death of Christ, Jerusalem, together with the temple, was taken and destroyed by the Romans, under Titus the son of Vespasian; and so exactly was the prophecy of Christ respecting the temple fulfilled, that literally one stone was not left upon another, the foundation being actually ploughed up. The disciples also of Christ were persecuted, and the gospel, which was first preached in Jerusalem, was proclaimed throughout the world, and continues to be so to the present day. Who, excepting an omniscient being, could have foretold such events? The Holy Ghost, also, appears invested with this attribute; for the prophets are said to have delivered all their prophecies through his inspiration; as it is written, "Knowing this first, that no prophecy of the scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."† From these considerations we conclude that the Bible establishes the divine attribute of omniscience. This will be still more evident when we come to discuss the prophecies of scripture.

That God, according to the Bible, is *all-wise*, appears from this, (to refer to no other proof,) that knowing the conditions and necessities of all men from the beginning to the end, he has made a suitable provision for them; and established one way of salvation, of which all may avail themselves, and thus

* John, ii. 24, 25.

† 2 Pet. i. 20, 21.

be saved. What, then, is this way of salvation, by which God *punishes sin*, and still *saves the sinner*? If the people of the whole world—wise and learned, rich and poor, great and small, from the east and west, from the north and south—were gathered together, and ascending to heaven, were to sit in counsel with the angels—whose understanding is immeasurable, and knowledge unspeakable, and before whom the secrets of the universe are manifest—were all these thus to hold a consultation, and dive into the sea of deep cogitation; or mounting aloft on the wings of imagination, from higher to higher, and to higher still should fly; encompassing the length, the breadth, and depth of creation; and weighing the justice and mercy of God, and good and evil, error and truth, enmity and love, in an even balance; and over against the divine holiness, justice, and truth, should place the unholiness, the sin, and the falsehood of men; and thus endeavour to contrive a way, by which God should duly *punish sin*, and *save the sinner*, they never would be able to accomplish it; and all their labour, and pains, and study would be utterly fruitless. Only the one eternal Jehovah, who is Father, Son, and Holy Ghost, could find out the way in which these contradictions should meet; and God's glory, and the sinner's salvation be provided for; and not the salvation of one man, or of one country, or the people of one age only, but that of all the descendants of Adam, from the beginning to the end of the world. Such an astonishing plan none but the omniscient and the all-wise God, revealed in the Bible, whose understanding is infinite, could have devised.

5. *God is true.* Does the Bible set forth this attribute also? It is undoubtedly frequently ascribed to him. Thus we read, "Thy mercy is great unto the heavens, and thy *truth* unto the clouds. All the paths of the Lord are mercy and *truth*, unto such as keep his covenant and his testimonies. Thy righteousness is an everlasting righteousness, and thy law is *the truth*.* O Lord thou art my God; I will exalt thee; I will praise thy name, for thou hast done wonderful things; thy counsels of old are faithfulness and *truth*.† Great and marvellous are thy works, Lord God almighty; just and *true* are thy ways, thou king of saints."‡ Throughout the whole Bible lying is strictly forbidden, and liars are denounced, and assured that they will never enter heaven. "For without are dogs, and sorcerers, and whoremongers, and

* Ps. lvii. 10. Idem, xxv. 10. Idem, cxix. 142.

† Isa. xxv. 1.

‡ Rev. xv. 3.

murderers, and idolaters, and *whosoever loveth, and maketh a lie.*"* Although the long period of sixteen hundred years was occupied in the writing of the Bible—that is, from the time of Moses to that of St. John—yet we meet with nothing which, when rightly understood, can upon fair principles of interpretation be deemed a contradiction† According to the Bible, the way of salvation for all men is one and the same. From the time of Adam to Moses, people, believing in the great Redeemer to come, offered sacrifices; and through him, of whom those sacrifices were types, they were accepted. The same custom was continued under Moses. Various details and customs, respecting divers kinds of meats, feasts, &c., were indeed added, in order to preserve the Israelites a distinct people; but still the original way of acceptance by sacrifice was retained; and Moses, as well as the prophets who came after, gave the people to understand, that these customs and ceremonies were to continue only until the coming of Messiah. The reason of these local and temporary customs is stated to have been, to constitute the Jews, by their observance of them, a distinct people, and fit depositaries of God's word, and that he himself might become incarnate amongst them; and thus the truth of his incarnation might be fully confirmed, which could not have been the case had all the world been sunk in idolatry, and had there been no people with a previous divine revelation prepared to receive him. When these purposes were accomplished, the wall of partition, as the Bible speaks, was taken down; that is, all these ceremonies became nugatory, the end being answered for which they were established; and Jew and Gentile, henceforth, in respect to salvation, were put on a level. For proofs of these various points consult such passages as Deut. xviii. 15—19. Acts, iii. 22—24. Jer. xxxi. 31—34; the epistle to the Hebrews, &c. Indeed, the leading facts and doctrines of, what are called, the Old and New Testaments should be carefully compared; and every unprejudiced mind would, we are persuaded, come to the conclusion above stated.

The sacrifices which were offered by mankind from Adam to Christ, and the ceremonies, &c. especially established for the Jews, were all types and shadows of the Lord Jesus Christ, and nothing more. The original sacrifice was Christ himself; and God having respect to him, the future atonement, mercifully accepted penitent, believing sinners, and their typical offerings. This subject is fully and clearly

* Rev. xii. 15.

† See Heb. i., &c.

stated in the epistle to the Hebrews. When, therefore, the Lord Jesus Christ, having taken human birth, had offered himself a sacrifice, then the previous rites and ceremonies were fulfilled, not nullified by a new and totally contradictory state of things. But as the river is absorbed in the sea, and as the light of the stars is lost in that of the sun, so these typical rites, &c. pointed to, and were ultimately lost in, the bright rising of the "Sun of righteousness." Christ himself emphatically declares, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."* So then, when the end of those sacrifices, &c. was accomplished, where was the use of continuing their practice? Nay, rather, to have continued them, would have been to disregard and deny the great Original.

According to this statement we read, that when Christ was transfigured on a certain mountain, and his countenance shone like the sun, the prophet Moses, through whom the Pentateuch was given, and Elijah, who was, as it were, the representative of all the prophets from Moses downward, appeared in his presence; and at the same time a voice was heard from heaven saying, "This is my beloved Son, in whom I am well pleased; hear ye him."† Moreover, throughout the whole Bible, wherever we have accounts of the forgiveness of sin and of acceptance with God, *there* is the Gospel either expressed, or implied. When God made known the promised seed to Adam, he published the Gospel, or glad tidings. When he declared to Abraham saying, "In thy seed shall all the families of the earth be blessed," he then preached the Gospel.‡ The Pentateuch, the Prophets, and the Psalms abound with similar passages; and in the New Testament we read, "The law is our schoolmaster to bring us to Christ."§ The sum of what we have said is this, that, according to the Bible, man when he was not a sinner was to obtain heaven by his own works; but when he became a sinner, his salvation was ordained to be by believing in Jesus Christ. An account of *both* these ways is given in the Bible; and it is therein shewn, that since man became a sinner, the way of his own works is to him the way to hell; while the way of faith in Christ is the road that leadeth to everlasting life. Blessed is he, who having the eyes of his understanding enlightened,

* Matt. v. 17, 18.

† Matt. xvii. 1—5.

‡ The Gospel was preached to the Israelites in the wilderness, Heb. iv. 2.

§ Gal. iii. 24.

and having seen the vileness of his own works, has renounced all confidence in them ; and, having traced through the whole Bible, from Genesis to Revelation, the way of faith in Christ, has gladly embraced it, and walks in it ; and, becoming holy as Christ is holy, entertains, through his merits, a firm hope of everlasting happiness.

The way then of salvation for people of all ages is, according to the Bible, one ; and will remain one to the end of the world, viz. that man is not saved by his own works, but by the works and sacrifice of Jesus Christ ; through whom his sins are forgiven, he is accounted righteous, made holy, and ultimately obtains an everlasting abode in heaven. The book of the Christians, therefore, that is, the Bible, may be likened to a large house, the foundation of which is the Pentateuch ; the Prophets and Psalms form, as it were, its lower room ; and the New Testament the upper one, which perfects and adorns the whole building. Should one brick from that building be taken out, that is, should one leaf, or one verse be removed from the Bible, the whole would appear blemished : but the Christians have, through God's mercy, preserved the whole entire ; and reverence one part as much as another.

As the different books of which the Bible consists do not contradict each other, so neither do they contain statements at variance with the real state of the world, or the deductions of true learning. We find in them no such assertions as that the sun sets in a spring of muddy water ; or, that there are seas of honey, milk, wine, &c. ; or, that there is any mountain, thousands of miles high, &c. Of fables of this kind we find no mention in the Bible. True, respecting the sun there are passages which speak of him as though he moved round the earth, when in reality the earth moves round him ; but this language we are taught to understand, is used after the manner of men. To the eye, indeed, the sun appears to move, and the earth to remain stationary ; and thus men speak of them, even the wisest and the most learned, who know the contrary to be the real state of the case ; and did they not speak in this manner, they would not be understood. In the same way God speaks with man in the Bible *after the manner of man*, otherwise how could his meaning be comprehended by men ? This also must be remembered, that the Bible does not pretend, like the books of other religions, to teach worldly knowledge ; or to perfect men in the sciences ; but merely to make known to them the way of salvation, that thereby their sins may be removed, and they may be blessed here and for ever.

Having examined the Bible in reference to the divine attribute of truth, we are constrained to acknowledge that, although a period of sixteen hundred years elapsed in its composition, yet no contradictions are contained in it; and that, from beginning to end, it reveals one way of salvation, in which justice and mercy meet together, and that, when the matter is rightly considered, it advances nothing contradictory to the real state of the world, or the deductions of science; and that, therefore, by this religion the truth of God is clearly established; and thus another trait in the divine character is illustrated.

6. *God is almighty.** In looking over the Bible for this attribute, we find that God says to Abraham, "I am God *almighty*; walk before me, and be thou perfect."† Similar passages abound in the Prophets, and the Psalms; and in the New Testament Christ says of himself, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the *almighty*."‡ Moreover, according to the Bible, God is the creator, and upholder of all things; and therefore, on this account also, must be almighty. Some, however, bring forward an objection, that since, according to the Bible, sin and Satan are opposed to God, why does he not, if almighty, destroy them? On this subject the Bible furnishes the following statement:—God indeed is almighty, and therefore could destroy sin, and sinners, and Satan too, in a moment, if he choose; but in his infinite wisdom he chooses rather to allow his creatures to do good, or evil, as it may seem to them best, and has appointed a day in which he will judge, and reward all according to their works. If God had not given man the power to do good, or to do evil, how could he be an accountable creature? And if he were not an accountable creature, why should God give him a religion, and appoint a judgment after death? So that the religion which denies this power to man, stultifies itself. As to the actual *existence* of evil, Christianity can in no wise be charged with causing it; for whether this religion be true or false, sin exists, and would have existed, though the name of Christ had never been heard in the world. What Christianity professes to do is, not so much to account for the origin of evil, as to point out its remedy, and the way by which man may be delivered from its dreadful effects.

Again, when God became incarnate in man, was he then almighty? It would appear that *then*, at least, he must have

* See Introduction. † Gen. xvii. 1. ‡ Rev. i. 8.

divested himself of this attribute ; for he was subject to fatigue, he slept, he recruited his strength by food, he was seized by his enemies, and suspended on the cross ; he died, and was buried. These evidently are not marks of an almighty being, but of a mere man ; and this the Bible, and all Christians affirm ; for he was not only God, but *man* also ; and it is nowhere stated in the Bible that his manhood was almighty : this is affirmed only of his divinity. As man he was born, he passed through the stages of childhood and youth, he ate and drank, he laboured and was fatigued, he took rest, he prayed, he suffered, he was crucified, he died ; in short, excepting sin, he was in all points a man like ourselves.* And indeed this was necessary for accomplishing the work he came to perform. Had he not been man, how could he have suffered in man's stead, and have been his security ? Being man he was capable of suffering, and did suffer pangs unspeakable, and died an agonizing death. But as God he was at the utmost remove from suffering ; the Godhead, of course, being perfectly impassible. According to the Bible, then, Jesus Christ being perfect God and perfect man, whatever pains and sufferings he endured, are to be attributed to his humanity, not to his divinity. As man his power was limited, but as God he was almighty ; and being almighty he performed miracles not, as the prophets, by the assistance of God, but by his own inherent power. He gave sight to the blind, he healed the lame and the maimed, he opened the ears of the deaf, he cleansed the lepers, he cast out devils, he raised the dead, with a few loaves he fed many thousands, he walked on the sea, and rebuked the winds and the waves, and they obeyed him. All these wonderful works he not only performed himself, in virtue of his own power, but he also delegated like power to his apostles, who went forth, and in *his* name performed similarly astonishing miracles.† For full proof of what has been advanced in this paragraph, the four Gospels, and the Acts of the Apostles should be carefully perused. Jesus Christ, then, is almighty ; for he who can of himself perform the astonishing works related of him, and communicate similar power to others, must without controversy be the Lord almighty. Hence it is repeatedly stated in the New Testament that he is the creator of all things : e. g. Col. i. 16 and 17 : “ For by him (Christ) were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be

* 1 Tim. ii. 5. Heb. ii. 6—18. Chap. iv. 15.

† Matt. x. Luke. ix. 1—6.

thrones, or dominions, or principalities, or powers, all things were created by him, and for him. And he is before all things and by him all things consist." So we are led to the conclusion that, like the attributes considered above, this attribute, also, is proved according to the Christian religion to exist in God.

7. *God is one.* We now come to consider whether the Bible clearly establishes the *unity* of God. It certainly again and again asserts that God is one: thus we read, "Hear O Israel, the Lord our God is *one* Lord.* I am the first, and I am the last, and beside me there is *no* God. I am the Lord, and there is *none* else; there is *no* God beside me.† The first of all the commandments is, hear, O Israel, the Lord our God is *one* Lord."‡ This book states, "that an idol is nothing in the world, and that there is none other God but *one*. For though there be that are called gods, whether in heaven, or in earth, (as there be gods many and lords many,) but to us there is but *one* God."§

Thus the Bible teaches the divine unity; and condemns, as enemies and deniers of the true God, those who assert a plurality of gods. In the creation there are thousands and millions of beings; each of which is to be regarded according to its rank and real nature—the sun is to be looked upon as the sun—water as water—earth as earth—man as man, &c.; but not one of these, nor all of them together, are to be regarded as God. He is one and distinct from creation; being the Creator and Lord of all.

Again, the Bible states that in this one God there are three persons, viz. the Father, the Son, and the Holy Ghost. These are not three Gods, but one undivided Jehovah; as it is written, "There are three that bare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."|| The Bible clearly lays down that the Father, Son and Holy Ghost are not three, but one God; and that whosoever "hath seen the Son, hath seen the Father."* Yet although they are one as to their Godhead, still are they in a certain sense distinct as to their personality. Hence one is spoken of as the sender, another as the sent: as it is written, "The Father sent the Son into the world."† The Son, not the Father, or the Holy Ghost, laid down his life for man, and

* Deut. vi. 4. † Isa. xlv. 6. Chap. xlv. 5. ‡ Mark, xii. 29.

§ 1 Cor. viii. 4—6. Gal. iii. 20. || 1 John, v. 7. * John, xiv. 9.

† 1 John, iv. 9.

wrought out the whole work of his salvation. The Holy Ghost proceedeth from the Father and the Son,* and enlightens the minds of men, and enables them to believe the word of God, and prepares them for heaven.

In reflecting on the subject, a Trinity in the Divine Unity would appear to be necessary for the salvation of sinful man; otherwise who should offer, and who should receive the atonement for his sins? Still there are those in the world who, from ignorance of their sins, not having seen the necessity of the doctrine, nor tasted the sweet fruits of it, strenuously deny it, without ever having properly examined it. They say, "We cannot understand it, and therefore can never receive it." But since we have hitherto been so successful in our search of the divine attributes in the Bible, it seems unreasonable to reject the whole merely on account of one point, which we cannot perfectly understand. There is no doubt, that whoever will persevere in prayer to God, in a right spirit, will have any doubt on the subject, which may remain in his mind, removed, and the light of this doctrine will shine more and more on the mirror of his heart. Nevertheless it is, and ever must be, a mystery; and no wonder; for not only in respect to the divine nature, but in creation, also, there are many things which surpass our comprehension; yet we believe and acknowledge their existence. "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God, who maketh all."† Who can determine the limits of space; or, explain even the growth of a plant? Ten thousand similar questions, it is well known, might be asked, to which no mortal could give a satisfactory answer. If then in the creature unfathomable mysteries exist, how much more may they not be expected in the creator? Moreover, the doctrine of a Trinity is not the only point in the Deity which we cannot understand. Every one of his attributes, and the very manner of his being itself, is far beyond our comprehension. Who, for instance, can pretend to explain the nature of God's omnipresence? He is doubtless in this room, in which we are now writing, whole and entire, (if we may be allowed thus to speak of God,) and he is also, no doubt, whole and entire in the next room; and so also in the next house, and so of all the different places throughout the universe; and yet he is one only God. Let

* John, xv. 26. Chapter xx. 22. Gal. iv. 6. † Ecc. xi. 5.

the deniers of the Trinity explain this, and then they may justly require from the Trinitarians an explanation of that mystery. The fact is, that the Christians receive this doctrine simply because they believe it to be revealed, like many other things which man cannot fully understand, in God's word. Being revealed, they think they can see many reasons for its existence, and many advantages derived thereby in reference to fallen man's salvation; but the ground of their faith in the doctrine is the fact of its being revealed; and for any one, who believes in revelation, and acknowledges the being of a God, and the existence of creation, with all the mysteries attached to them, to deny this one doctrine of the Trinity, merely because he cannot understand it, appears exceedingly inconsistent. Either let him prove that the Bible does not teach the doctrine, or, that the Bible is not a revelation from God, and then he may reasonably reject the doctrine of the Trinity; but to profess not to believe it simply because it is past his comprehension, is to make a fool of himself.

Notwithstanding that the doctrine of a Trinity in the divine unity is taught, still, to shew that, according to the Bible, God is strictly one, no sin is so severely reprehended as that of believing in, and serving more gods than the one eternal, self-existent Jehovah. It is forbidden in the first command of the decalogue; and is everywhere, as indeed reason would teach us it ought to be, stamped with the infamy of treason against the only sovereign Lord of all creatures. We conclude then, that the Bible clearly maintains the divine unity; and that the doctrine of the Trinity, when rightly considered, as set forth in the Bible, does not impugn the doctrine of the unity; but, on the contrary, exhibits, especially in the great work of the sinner's salvation, the nature and the character of the divine Being, in a manner it is impossible to conceive could have been the case in any other way.

In connection with this subject we are reminded of the following anecdote related of Augustine, a celebrated teacher in the Christian Church, who lived about four hundred years after Christ. He was one day in deep study on the subject, as to how the Father, Son, and Holy Ghost could be but one God. Although he could not conceive how sinners could be saved had this not been the case; yet how to reconcile the doctrine with the divine unity according to reason, sorely puzzled him. Reflecting upon it, he walked out on the seashore; there he saw a beautiful little boy who, having dug

a hole in the sand, was with great labour and pains bringing water from the sea in an egg-shell and throwing it into the hole. Augustine asked the boy what he was about. He replied, "I intend to empty the sea into this hole." Augustine smiled, and said, "O silly child! where are thy wits? Is it possible that, by thy endeavours, all the waters of the sea should ever be contained in this small hole?" The boy, fixing his eyes attentively on Augustine, said, "Which of us is the greater fool: I, who, with an egg-shell, wish to empty into this hole the waters of the sea, of which there are bounds; or you, who are seeking, by deep thought, to bring within the compass of your small skull the boundless, the eternal, the infinite God?" Having said this he disappeared; and Augustine ever after shunned all such foolish speculations.

8. There is one attribute still remaining to be discussed, viz. the *immutability of God*. Does the Bible establish this also? It states, "Of old hast thou laid the foundation of the earth: and the heavens are the works of thy hand. They shall perish, but thou shalt endure. Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the *same*, and thy years shall have no end," &c.† Has God, according to the Bible, proved himself in word, and in deed, to be unchangeable? *He* is unchangeable whose nature, whose attributes, whose purposes, desires, and determinations are subject to no variation.‡ The Bible states that God created the heavens and the earth—that he supports and nourishes all creatures, and is the Saviour of all men: but before creation he was not a creator; and when there were no creatures to support, he was not a preserver; and when there were none to save, he was not a Saviour: yet who, in consequence of this, would say that he had changed, and had become different since he assumed these relations from what he was before? So, also, let it be observed that God, by becoming *incarnate*, did not undergo any change in his divine nature; for it is no where said that his divinity became humanity; or that his humanity became divinity; nor did his divinity eat, drink, or sleep; suffer, or die. All these, as already stated, are to be attributed to his human nature; which (although so intimately connected with the divine as to make with it but one person) was subject to wants, and changes much in the same way as other men; but his divinity suffered no change. As before, so

* Ps. cii. 25—27. † See the Introduction.

after his incarnation, he remained in full possession of the divine perfections ; save only that his holiness, justice, mercy, and love were the more signally manifested, and he entered into new relations with his creatures.

As to the mystery of God's becoming incarnate in a human body, we pretend not to explain it ; but merely observe that, (to speak after the manner of men on a subject which men *cannot* comprehend,) if we admit that God is in any one given place, why may we not admit that he may, if he choose, *appropriate* to himself, in a peculiar manner, any one given place ; for instance, a human body ? Again, those who admit that God may shew sensible signs of his presence in any particular spot, as he did, for instance, on Mount Sinai ;* or, that he can act upon matter, cannot consistently deny the possibility of God's becoming incarnate. This, like every other mysterious doctrine, must be decided not by our capacity, or otherwise, of understanding it, but by evidence suited to our faculties. God, we all know and acknowledge, is possessed of certain incommunicable attributes, and is invisible. Whether he may choose to manifest himself in some body or other, we cannot, *a priori*, determine ; but of this we are assured, that if he should be pleased thus to become manifest, it would not be by first denuding himself of his attributes, because *he changeth not*. Jesus Christ is proved to have the attributes peculiar to God ; therefore, were there no other arguments than those already brought forward, he is proved to be God.

Again, it is written in the Bible that God repents—that he is pleased—that he is grieved, &c. Do not these expressions bespeak changeableness ? At first view it may appear so ; but upon a closer examination of the matter it must, we think, be evident, to every candid enquirer, that, notwithstanding these expressions, the Lord changes not.† God speaks to men after the manner of men ; or, as men speak to children ; but in reality he does not suffer grief, nor is his joy capable of increase or diminution. When we read that he repents, we are not to understand that he experiences regret for any thing he has done ; or, that he changes his purpose, and pursues a course different to the one originally intended. By no means : but as men, when they have done any thing

* Which the Musálmans universally acknowledge ; and it is, of course, with them that we are here particularly concerned.

† " I am the Lord ; I change not."—Mal. iii. 6.

which they afterwards see cause to regret, and are led to adopt a different course for the future, so God, in order to express his abhorrence of sin, is said, for instance, to have repented that he had made man, who committed it. Not that he was sorry for what he had done, for that is impossible; nor, that he was disappointed in his expectations from man, for that is equally impossible: since he perfectly knows the end from the beginning; but in order to shew how totally contrary men's sinful actions were to his holy nature, and to express his determination henceforth to pursue a different course in regard to them, he speaks and acts as a man would speak and act, who repented of any thing that he had done. God, the Bible reiterates, changes not; but man changes, sometimes from good to bad, and sometimes from bad to good; and God, in consequence, changes his conduct towards him; as it is said in the case of the Ninevites, when they repented of their sins, "God repented of the evil that he had said that he would do unto them, and he did it not."* The Bible also teaches that, generally speaking, God's threats and promises are conditional. Thus we read, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil, that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build, and to plant it; if it do evil, in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."† But God himself changes not: he ever pursues the same course of conduct in his creatures. No where in the Bible do we find, as in other religions, that God gives a command to-day, and nullifies it to-morrow—that, while he proclaims himself pure, he is really the author of sin—that, while he calls himself true, he contradicts both his word and his works—that he is sometimes one, and sometimes many—that he is sometimes in this body, and sometimes in that—that to-day he is a man, and to-morrow a beast—that at one period he is wise, and at another so ignorant that he does not know even himself. We find in the Bible no such unworthy statements of God. It uniformly teaches that he is "*Jehovah, he changes not,*"—that with him "*is no variableness nor shadow of turning.*"‡ We conclude, then, that the Bible establishes

* Jonah, iii. 10. † Jer. xviii. 7—10. ‡ Jas. i. 17.

the divine immutability ; and that by his word and by his works this, as well as God's other attributes, is magnified and rendered illustrious.

From a review of our investigation so far, it appears undeniable, that in the Bible the marks of a divine religion, and the marks of the Christian, correspond to each other, and coincide, as the right eye does with the left. We, therefore, thankfully and joyfully, continue our examination of it in reference to the other marks. May God graciously continue to us his assistance, that if this be the true religion, we may be enabled to set it forth clearly as such, and all may have grace to embrace it!

CHAPTER II.

II. Whatever account of the CREATION of the WORLD and of MAN a true religion may contain, it must be such as is worthy of the divine attributes, (man's common sense being judge,) and such as tends to the setting forth the divine glory, as stated in the Introduction.

First in reference to *the creation of the world*, and the reason of it. From the Bible it appears that God created the world and all things, not from matter previously existing, nor from something evolved from himself, but simply by his word: "He spake and it was done, he commanded and it stood fast." The first and the second chapters of the book of Genesis give a detailed account of creation ; which God, to shew man the order with which he proceeds, as well as to exemplify his general method of bringing his creatures gradually to perfection, completed in six days ; and sanctified the seventh day ; thereby teaching man to labor for his daily bread, and to devote at least one seventh of his time to holy and religious purposes.*

This statement respecting the creation is repeated, more or less, in defferent places throughout the Bible. In the Psalms we read, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth."† "Thus saith God the Lord, he that created the heavens and

* It is not uncommon to hear the Hindus cavil at our account of the creation, merely because it represents God as employing six days in it.

† Ps. xxxiii. 6.

stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein," &c.* Similar statements abound throughout the prophets, and the New Testament.

As to the *end* of creation, it was not that God needed anything to increase his blessedness, but that his greatness and his goodness might be manifested; and his creatures, by imitating his character, might, in their measure, partake of his happiness.† As to the creation of man, in particular, the Bible states that God made him of the dust of the ground, and breathed into him the breath of life; and that he created him in his own image.‡ Not that God has any shape like that of man: mental likeness, only, is intended. That is, as God is intelligent, holy, and righteous, so, in his degree, was man created; as it is written, "Put on the new man, which is renewed in knowledge, after the image of him that created him."§ Hence when man was first created, he was not a sinner as he is now; and he was created on purpose to know and love his Maker, to walk in his ways, to please and to glorify him, to love his neighbor as himself; and ever remaining in communion with his God, to be loved, and to be happy.|| Man, however, disobeying the divine law became a sinner; nevertheless, according to the Bible, the original end of his creation was not thereby nullified, but the means whereby that end was to be obtained were changed. A divine Mediator and Saviour was appointed; so that though man was still to obtain heaven, it was not to be by his own works, but by the works and merits of his great surety; and, therefore, after he became a sinner, the word of God was given, and the way of salvation made known to him.* According to the Bible, God did not prepare hell for man, but for Satan and his angels.† Man was created to be happy like his Maker, and to enjoy his presence for ever in heaven; and though, by sin he has forfeited these high privileges, and rendered himself worthy of hell, still there is no necessity for his going there. Nevertheless if, by obstinately persisting in rebellion and unbelief, he finally go there. God's glory, the great and final end

* Isa. xlii. 5. † Ps. xix. and cxlviii. Rom. i. &c. &c.

‡ Gen. i. and ii. § Col. iii. 10.

|| Deut. vi. 4. Luke, x. 27. Lev. xix. 18. Matt. xxii. 39. Jas. ii. 8.

* 1 Tim. i. 15. Titus, iv. 7.

† Ez. xviii. 23. xxxiii. 11. 2 Pet. iii. 9. Matt. xxv. 41.

of all things, will be as much manifested in his eternal torments, as it would have been in his eternal happiness, had he repented and embraced the gracious offer of deliverance made to him.

The salvation provided for sinful man is such, that it puts him in possession of infinitely higher dignity and bliss, than he could possibly have attained to had he never sinned. Had he not sinned, he would have enjoyed the fruits of a creature righteousness; having sinned he is, by God's infinite grace and mercy, through the atonement of Christ, made partaker of the fruits of a divine righteousness. If then, by persisting in sin, he render himself worthy of hell, the fault is entirely his own; and a double punishment, in consequence, will be awarded to him; first, because by breaking the law of God he has become a sinner; secondly, because having become a sinner, he has rejected the atonement for sin. It is written, "he that believeth on him" (that is on Christ) "is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God."* Whosoever, then, with true repentance, believes in Jesus Christ, will obtain salvation; but whosoever, remaining in his sins, rejects Christ, will most certainly perish for ever. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."†

CHAPTER III.

III. A true religion must give an account of the RELATIONS existing BETWEEN GOD AND MAN.‡ In the Bible it is stated that as God is the creator, so is he the preserver of man, and rules over him and all things; and that in him all creatures "live, and move, and have their being."§ There is nothing said of fate or destiny; on the contrary, we are taught that God endued man with power to do good or to do evil—to know God and keep his commandments; or, to forget him, and thus merit for himself punishment. God clearly explained to him what he ought to do, and what he ought not to do; and shewed him beforehand the happy consequences of obedience, and the punishment of disobedience. Man ought,

* John, iii. 18. † John, iii. 36. ‡ The Introduction. § Acts, xvii. 28.

therefore, to believe and to trust in God his maker—to fear him, and to love him with all his heart, with all his soul, and with all his strength—to worship him in spirit and in truth, and at all times to sing his praises, and to rejoice in him—to glorify his name and his word, and to continue all his life long devoted to his service and worship.

In respect to his fellow-man, it is his duty to love his neighbour as himself, and to do unto all men, as he desires they should do unto him. To love, honour and obey his father and mother, and to succour them in necessity: to honour and obey the king, and all in authority under him: to obey his masters, and teachers: to respect his superiors, and to conduct himself with humility towards them: to hurt no one by word or deed: to be diligent in his calling, and on no account, though his life were at stake, to utter a falsehood: to entertain no enmity or hatred in his heart: to fly from deceit and wickedness of every kind: to speak evil of no man: to keep his body in temperance, soberness, chastity: not to covet other men's goods, but to labour to get his own living, and to eat his own bread, and to do his duty in that state of life in which God has placed him: to love and wish well to his enemies: to pray for those who persecute and spitefully treat him, that he may be the approved child of his heavenly Father. As God causes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust;† and gives them all things richly to enjoy—nay, amongst dumb animals even, the cow gives milk to him who kills it, and the tree also yields its fruit and affords its shade even to him who cuts it down*—so in this religion, man is instructed and commanded to cultivate the disposition of his maker; and, as far as may be, to imitate his goodness and excellency. Alone, and with his family, and also in the public assembly, he is taught to practise the reading and hearing of God's holy word, and to engage devoutly in his worship; and to use his wealth, his influence, and his every faculty to spread the knowledge of God and holiness throughout the world. In short, whatever he does, whether in word or deed, he is “to do all to the glory of God.” He is, moreover, instructed to prepare for the day of judgment; when he will have to give an account to God of all the deeds done in the body, and receive according to what he hath done, whether it be good or bad.

*Matt. v. 43—48.

† A native phrase.

Thus has God laid down a law for man, in order that he might regulate all his thoughts, words, and works according to it. But, alas! man has broken this holy law, and in consequence has become a sinner; but, thanks be to God! he has not left him in this state. He has ordained a way of salvation for him; and has revealed this way in the Pentateuch, the Prophets, the Psalms, and the New Testament. Hear the gladsome declaration: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."* When man by sin had become worthy of punishment, Christ, in his stead, fulfilled the law which he had broken, and laid down his life a sacrifice for his sins; and thus opened a way of reconciliation between him and his maker; as it is written, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."† Thus the gate of heaven was thrown open, and a full and perfect salvation for men prepared. It is therefore their duty to repent of their sins, and to abominate every evil way; and turning unto Christ, to believe on him; and to rest the whole of their salvation on his work and atonement; and with all their heart and soul to obey his commands, and to walk in his footsteps. Whoever acts in this manner, Christ will enlighten his mind, and remove all his sins, and by the mighty influences of his Holy Spirit he will purify his soul, and re-write on his heart the divine law, which by sin has been obliterated, and thus prepare him for heaven. And at the last day, having raised him from the dead in a glorified body, and having made him more than conqueror over sin, Satan, and death, will cause an entrance to be administered unto him abundantly into the everlasting kingdom of God; where, uniting with one heart and one mouth with all the saints and holy angels, he will sing the praises of the Most High; and joyful and happy, dwell for ever in his presence.



CHAPTER IV.

IV. If the Christian be indeed a true religion, it must necessarily have the sign and seal of God; that is, it must be accompanied with MIRACLES and PROPHECIES.‡

* 1 Tim. i. 15. † 2 Cor. v. 19. ‡ See the Introduction.

First, *Miracles*. Moses, through whom the Pentateuch, the first portion of the Bible, was written, wrought at the command of God a great many miracles. He turned the river of Egypt into blood; he filled the land thereof with frogs, and the air with swarms of flies, and the dust thereof he turned into lice; he brought a plague upon their cattle, and their bodies he filled with sore ulcers; their trees and the fruits of their ground he destroyed with hail, and hot thunder bolts. He then brought over the land clouds of locusts, which destroyed what the hail had left; he darkened the sun over them, insomuch that for three days not one of the Egyptians rose from his place. And to crown the whole, he pronounced the doom of their first-born, so that in one night all the first-born in the land of Egypt died; "from the first-born of Pharaoh that sat upon his throne, unto the first-born of the maid-servant that was behind the mill, and all the first-born of cattle."*

The cause of God's bringing these heavy judgments was, that the children of Israel—the descendants of Abraham his friend †—were unjustly kept in bondage by the Egyptians: and the king of Egypt obstinately refused to let them go, though God himself repeatedly commanded their release. It is, moreover, repeatedly stated that these miracles were exhibited, in order that the fact of Moses being a messenger and prophet of God, and his religion a revelation from him, might be indubitably established; and that thus "God's name might be declared throughout all the earth."‡

Pharaoh was at length obliged to submit, being dreadfully alarmed at the mighty works wrought by the hand of Moses; and he permitted the children of Israel to depart. Moses then led them out of Egypt; "and the Lord went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light, to go by day and by night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."§ But soon after their departure Pharaoh repented that he had let them go; and taking his army, his chariots, and horses, &c., he pursued after them. They had arrived near to the Red Sea, when he overtook them. The children of Israel seeing the army of Pharaoh pursuing them, while high moun-

* Ex. vii. viii. ix. x. xi. xii. chaps.

† A title by which Abraham is known among the Musalmáns.

‡ Ex. ix. 13—16. x. 1, 2.

§ Ex. xiii. 21, 22.

tains rose on their right hand and left, and the sea swelling with its billows stretched in front of them, were sore afraid ; and they cried unto the Lord. And they said unto Moses, Because there were no graves in Egypt hast thou taken us to die in the wilderness ? And the Lord said unto Moses, Speak unto the children of Israel that they go forward ; but lift thou up thy rod, and stretch out thine hand over the sea and divide it ; and the children of Israel shall go on dry land through the midst of the sea." Moses did so, and the sea was divided ; and the children of Israel went over on dry land, the waters being a wall unto them on their right hand and on their left. "The Egyptians pursued and went in after them into the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen." When the Israelites had all safely arrived on the other side, and the Egyptians were still in the midst of the sea, the Lord said unto Moses, "Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength, and covered the chariots, and the horsemen, and all the host of Pharaoh : there remained not so much as one of them. And Israel saw that great work, which the Lord did upon the Egyptians : and the people feared the Lord, and believed the Lord, and his servant Moses."*

Again when by the command of God Moses led the children of Israel into the wilderness of Arabia, and they found no water to drink, the Lord directed Moses to smite the rock with his rod ; which he accordingly did, and water immediately gushed out sufficient for all the people and their cattle to drink.† The people could not obtain bread in the wilderness ; God therefore rained for them manna from heaven, which fell every morning round about their tents, and they gathered and ate it. Thus they were sustained in the wilderness forty years, journeying from place to place ; "their feet swelled not, nor did their raiment wax old."‡ Should any suppose, that the people with Moses were but few in number, he would be greatly mistaken. There were six hundred thousand men able to bear arms, and go forth to war ;§ in addition to whom, if the women, and children, and old men, and camp followers be taken into account, there could not be fewer than three millions of souls. Yet this immense number of human beings were

* Ex. xiv. † Ex. xvii. 1—6. Ps. cv. 41.

‡ Ex. xvi. Deut. viii. 2—4. Neh. ix. 20, 21.

§ Ex. xii. 37. Num. i. 45, 46.

miraculously fed, clothed, guided, and protected for forty years! No other religious book in the world pretends, even, to such a miracle.

Besides these, many other miracles are recorded of Moses. Not only did God, almost daily, converse with him as a man with his friend; but he also plainly revealed himself before all the people, especially when he descended on mount Sinai to deliver the Ten Commandments; see Exodus, xix. and xx. Whoever wishes to become fully acquainted with all the wonderful works wrought by Moses, and the astonishing revelations God made of himself to him, should carefully read the books of the Pentateuch, entitled Exodus, Numbers, and Deuteronomy.

After Moses had departed to heaven, the Lord appointed Joshua his successor, to conduct the children of Israel into the land of Canaan.* He also wrought great miracles; such as dividing the waters of Jordan, after the manner of the Red Sea; the falling down of the walls of Jericho at the sound of rams' horns; and the standing still of the sun and moon for one whole day.* The Prophets, also, who came after Joshua, wrought miracles; such as raising the dead, cleansing the lepers, remaining alive three days and three nights in the belly of a fish, &c.† Nevertheless, it must be acknowledged that the miracles wrought by the Prophets subsequent to Moses, and before the time of Christ, were not very numerous; nor, indeed, does it seem necessary that they should have been; because none of them introduced a new dispensation. They all walked in the ordinance and obeyed the laws of Moses, who, as we have seen, was attended with the most astounding miracles. The object of their mission, in a great measure, was to enforce the observance of the Divine commands given through Moses, to prepare the people for the Gospel dispensation, and to predict other future events.

Miracles in the New Testament. The miracles performed by Christ and his disciples, related in the New Testament, are so many that we know not where to begin, nor where to end our account of them. We will, therefore, give only a brief outline. They raised the dead, they cleansed lepers, they cast out devils, they gave sight to the blind, and opened the ears of the deaf, and unloosed the tongues of the dumb. With a few loaves of bread Christ fed thousands; he stayed the storm, and bade the sea be still, as has been already stated.

* Joshua, iii. iv. vi. x. and xiii.

† See the books of Judges, Samuel, the Kings, and the Prophets.

His death, even, was accompanied with great miracles ; the sun was darkened at mid-day for three hours, there was a great earthquake, the graves were opened, and the dead rose up and came out of them, &c., &c. The crowning miracle of Christ was his own resurrection from the dead, and appearing to his disciples in the same body, in which he had suffered, and remaining with them forty days, eating and drinking in their presence ; and afterward ascending before their eyes in his body to heaven.* Let it also be borne in mind, that all the miracles of the apostles, and other christians, were wrought in the name of Christ, and by virtue of power derived from him. This fact establishes the greatest of all miracles, even the divinity of Christ.

Finally, the miracles thus wrought by Moses, and by Christ, and his disciples, were performed on purpose to prove the truth of their religion ; they were also beneficial to man, and shewed forth the glory of God ; they were performed before credible witnesses ; they were sensible, and self-evident ; they were written at the time, either by those who performed, or witnessed them ; and they were not denied by contemporaries, who were able and willing to contradict them, had they not been true. Thus the miracles of the Bible have all the marks of true miracles.†

Secondly, PROPHECIES. This mark also the Bible seems to possess. All people, whether Musalmáns, or others, who are in the least acquainted with history, know, or may easily ascertain, that between three and four thousand years have elapsed since the Pentateuch was written ; and in it are a great many prophecies.

1. *The prophecy of Noah.*‡ Noah foretold that Canaan should be cursed, and should be a servant of servants to his brethren ; he said, also, “ Blessed be the Lord God of Shem ; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem ; and Canaan shall be his servant.” It is well known that the descendants of Canaan peopled the land of Canaan, and also Africa ; and that the Jews, and the people of Asia generally, are the posterity of Shem ; and that from Japheth descended the people of the west. It is then astonishing when, considering these things, we perceive how the prophecy of Noah has been fulfilled, and is being fulfilled to the present day. The Israelites took possession of Canaan, having destroyed or driven out the

* Mark, xvi. 19. Luke, xxiv. 51. Acts, i. 9.

† See the Introduction.

‡ Gen. ix. 25—27.

Canaanites : and many nations of Africa have been, and are servants, and slaves of their brethren the descendants of Shem and Japheth. The Musalmáns and Christians have enslaved, and sold into captivity thousands and millions of them. Noah also declared that Japheth should dwell in the tents of Shem. Now, let it be observed that Jesus Christ according to the flesh was a descendant of Shem ; and the English, the Russians, the French, &c., are the descendants of Japheth, and by becoming Christian may fairly be said to have taken up their abode in the tents of Shem. Moreover, the inhabitants of India are the descendants of Shem ; and the English by taking possession of their country may be said in this respect also, to dwell in the tents of Shem. This, it must be acknowledged, is a striking prophecy.

II. *Prophecy respecting Ishmael.* Ishmael was the son of Abraham by Hagar his slave girl, and the inhabitants of Arabia are his descendants. His name and history were announced before he was born.* It was predicted that he should be "a great nation ;" and such was the case. The inhabitants of Arabia might indeed emphatically be styled a great nation when, in the time of Mahommed and afterwards, they made their rapid and extensive conquests and erected one of the mightiest empires that ever existed. Further, it is written, "he shall be a wild man ;" which also has been literally fulfilled, as every one may see from the wandering, lawless, and free-booting lives and manners of the Arabs. They dwell in the wilderness, they abominate cities, their hand, as was foretold, is against every man, and every man's hand against them. They are marauders and free-booters, and live on the plunder of travellers and pilgrims ; and have to the present day maintained their independence. In short, whoever will compare the prophecy with their history from the birth of Ishmael their father to the present time, cannot hesitate a moment to believe its inspiration.

III. *Prophecies relating to the Jewish nation.* This people are the descendants of Isaac, the son of Abraham, by Sarah his wife. The prophecies concerning them in the Bible are numerous and extraordinary. The Birth of Isaac was foretold and was in itself miraculous, inasmuch as his mother Sarah was passed the time of child-bearing. His name, also, was predicted ; and of his seed God said, it should be as "the stars of heaven for multitude, and as the sand which is by the sea-shore innumerable ;" all which in due time was fulfilled.

* Gen. xvi. 10—12.

Isaac was born at the "set time;" and in about four hundred years after that, his descendants had increased to upwards of three millions; and so long as they continued obedient, so long did they prosper and multiply; and would have always remained in a flourishing and happy condition, had they remained faithful to the Lord. It was also made known to Abraham, that before his descendants took possession of Canaan, they should be strangers in a land that was not theirs, and afflicted four hundred years, which was exactly fulfilled.*

The 28th chapter of Deuteronomy contains a remarkable prophecy concerning this people, which has been fulfilled before the eyes of all nations, and is being fulfilled to the present day.†

Joshua foretold, respecting the man who should re-build Jericho, that when he laid the foundation thereof his first-born should die, and when he set up the gates of it, his youngest son. This was exactly fulfilled five hundred years after.‡ Josiah was prophetically announced by name more than three hundred years before the event. The prophet, who gave the information, declared that he should be born in the family of David; and that he should defile the altar of the idolaters, and offer their priests upon it, and burn men's bones upon it. The delivering of this prophecy was accompanied with two remarkable signs—the drying up of the hand of the idolatrous king Jeroboam, and the rending of the altar on which he was burning incense to idols; and its fulfilment was no less extraordinary: compare 1st Kings, 13th chapter, 1—6, with 2nd Kings, 23d chapter, 15—20.

From the Pentateuch and books of the Prophets we learn, that from the time of Moses to the Babylonish captivity, which was a period of about nine hundred years, the Jews were exceedingly prone to idolatry; but the prophet Isaiah, who lived a hundred and fifty years before the captivity, predicted the entire subversion of it among them. [Chapter ii. 18—21. Chap. xxx. 22.] Accordingly, on their return from Babylon, they were perfectly cured of the strange infatuation; and greatly as they have sinned in other respects, they have ever since held idols in utter abomination; and have frequently laid down their lives rather than worship them.

* Gen. xv. 12. Ex. xii. 40.

† An account in some detail of the contents of this chapter is given in the Hinduf and Urdú versions, which it was not thought necessary to translate into English.

‡ Compare Joshua, vi. 26, with 1 Kings, xvi. 34.

The prophet Jeremiah foretold the conquest, by Nebuchadnezzar, of Judea, and the neighbouring nations. [Chap. xxvii.] And to make the prophecy perfectly notorious, God commanded him to make bonds and yokes, and to "send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which came to Jerusalem unto Zedekiah king of Judah : and command them (said God) to say unto their masters, Thus saith the Lord of hosts, the God of Israel, Thus shall ye say unto your masters : I have made the earth, the man and the beast that are upon the ground, by my great power and by my out-stretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant ; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come : and then many nations and great kings shall serve themselves of him." The Jews, put Jeremiah in prison for this prophecy ; where he was kept when Nebuchadnezzar took the city, and set him at liberty. [Chapter xxxix. 11—14.] This prophet was opposed and contradicted by several false prophets, who prophesied deceitful and flattering delusions to the people, persuading them that no evil should come upon them ; of whom Jeremiah foretold, that Hananiah should die that same year in which he uttered his false prophecies, [Jeremiah, xxviii. 16, 17.] And that Ahab the son of Kolaiah, and Zedekiah the son of Maaseiah, should be taken captive by Nebuchadnezzar, and slain in the sight of the people of Judah, and roasted in the fire. [xxix. 21, 22.] Thus distinctly foretelling the time and the manner of the death of these false prophets, he vindicated his own prophecies, which were at first so unwillingly believed, beyond all contradiction.

" But that which seemed most strange, and was most objected against, in the prophecies of Jeremiah, was his prediction concerning the death of Zedekiah ; in which he and Ezekiel were thought to contradict each other. Jeremiah prophesied in Jerusalem, at the same time when Ezekiel prophesied in Babylon, and concerning the same things ; and Jeremiah's prophecy was sent to the captives in Babylon, and Ezekiel's to the inhabitants of Jerusalem. Now these two prophets, writing of the captivity of Zedekiah, enumerate all the circumstances of it between them, in such a manner, that

they were believed to contradict each other ; and thus the expectation and attention of the people was the more excited to observe the fulfilment of their prophecies. [Compare Jeremiah's, xxxiv. 2—7, and Ezekiel's, xii. 13.] Jeremiah said, that Zedekiah should see the king of Babylon, and be carried to Babylon ; Ezekiel, that he should not see Babylon ; Jeremiah, that he should die in peace, and be buried after the manner of his ancestors ; Ezekiel, that he should die at Babylon. If we compare all this with the history, we shall be convinced, that nothing was ever more punctually fulfilled ; for Zedekiah saw the king of Babylon ; who commanded his eyes to be put out, before he was brought to Babylon ; and he died there, but died peaceably, and was suffered to have the usual funeral solemnities. [Jer. xxxix. 4—7. 2d Kings, xxv. 6, 7.] Therefore both prophecies proved true in the event, which before seemed to be inconsistent. And so critical an exactness in every minute circumstance, in prophecies delivered by two persons, who were before thought to contradict each other, was such a conviction to the Jews, after they had seen them so punctually fulfilled in their captivity, that they could no longer doubt, but that both were from God.*

While Ezekiel was captive in Chaldea, he prophesied that the Jews, who still remained in Judea, should be severally chastised for their wickedness ; that one third part of them should die by pestilence and famine ; that another third part should perish by the sword ; and that the remainder should be scattered unto the four winds ; and that even then the sword should follow them. In a very few years all these evils came upon them by the hand of the Chaldeans.

The profanation of the temple by Antiochus Epiphanes, together with his death, and a description of his temper, and even of his countenance, was clearly foretold by Daniel, four hundred and eight years before the accomplishment of his prediction. [Daniel, viii.] He likewise prophesied the destruction of the city of Jerusalem, the desolation of that city and also of Judea, and the cessation of the Jewish sacrifices and oblations. [ix. 26, 27.] The truth of these predictions is attested by all history.

Lastly, Hosea foretold the present state of the people of Israel in these remarkable words : " They shall be wanderers among the nations." [ix. 17.]

The preceding are only a small number in comparison of the multitude of predictions, (nearly two hundred,) that might

* Horne's Introduction, vol. I, page 352.

have been adduced; and which refer to the Israelites and Jews, and other descendants of Abraham.*

Many prophecies are given relating to the nations that were neighbouring to the Jews, which, if we were to comment on in detail, this one subject of prophecy would of itself constitute a large book. The utter destruction of *Tyre* was clearly foretold by Ezekiel, and other prophets, which accordingly was fulfilled by Nebuchadnezzar, and Alexander; and its present description is exactly given in the words of Ezekiel, [chap. xxvi. 3—5.] “I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more, for I the Lord have spoken it.” This city has been for many centuries in the hands of the Musalmáns, who know its present state and past history.

Egypt is said to have contained in ancient times eighteen thousand cities, and seventeen millions of inhabitants. While it was yet a great kingdom, rich and fertile, the prophets Isaiah, Jeremiah and Ezekiel minutely foretold its fate. The last mentioned prophet, among other most striking denunciations, expressly says, that “Egypt shall be the basest of kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, saith the Lord, that they shall no more rule over the nations And there shall be no more a prince of the land of Egypt.” [Ezek. xxix. 15, and xxx. 13.] It is now upwards of two thousand four hundred years since this prophecy was delivered; and what likelihood was there then that such should be the fate of Egypt from generation to generation? “But as is the prophecy, so is the event; for, not long afterwards, Egypt was successively attacked and conquered by the Babylonians and Persians; on the subversion of the Persian empire by Alexander, it became subject to the Macedonians; then the Romans; and after them to the Saracens; then to the Mamelukes; and is now a province of the Turkish empire: and the general character of its inhabitants is a compound of baseness, treachery, covetousness, and malice.”† During all this period there has never been “a prince of the land of Egypt.”

The doom of *Ethiopia*, also, was clearly denounced by the prophets Isaiah, Ezekiel, and Nahum;‡ and was as clearly fulfilled by the invasion of the Assyrian kings, and by Cambyses king of Persia. About the time of the birth of Christ,

* Horne's Introduction.

† Horne's Introduction.

‡ Isaiah, xviii. 1—6. Chapter xx. 3—5. Chap. xliiii. 3. Ezk. iv. 6. Nah. iii. 8—10.

the Romans ravaged part of the country; and subsequently the Saracens, Turks, &c., plundered it.

Nineveh and *Babylon* were exceeding great and powerful cities; but their ruin and entire desolation were clearly foretold by the prophets; which has been so literally fulfilled that the site of the former city cannot be ascertained; and as to the latter, the words of Jeremiah and Isaiah exactly describe its present state. "The wild beasts of the desert shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah, and the neighbouring cities thereof, so shall no man dwell there, neither shall any son of man dwell therein. They shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the Lord. Babylon shall become heaps, a dwelling place for dragons, an astonishment and an hissing, without an inhabitant. Babylon shall sink, and shall not rise from the evil that I will bring upon her. Babylon, the glory of kingdoms, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and dragons in their pleasant places." [Jer. 1. 40. Chap. li. 26, 37—64. Isa. xiii. 19—22.] A slight acquaintance only with history, and with the books of travellers, is requisite to enable a person to ascertain with what astonishing exactness these various prophecies have been fulfilled.

Daniel foretold the fate of the *four great Monarchies*: viz., the subversion of the Babylonian empire by the Persians, and of the Persian by Alexander, the division of his empire into four parts, and the rise of the Romans; who were to conquer all other kingdoms and form one vast empire, to be different from all former ones. It is only necessary to compare the prophecy with the history of those empires, to be convinced of their exact coincidence, and of the divine origin of these predictions.

PROPHECIES ANNOUNCING THE MESSIAH.

In the Pentateuch, the Prophets, and the Psalms, we find a great many predictions relating to Jesus Christ; a few of which we have selected, and proceed briefly to notice.

It must first be observed that Malachi, the last of the prophets of the Old Testament, prophesied about four hundred years before the coming of Christ ; and that two hundred years before that event, all the books of the Old Testament were translated into Greek, by order of Ptolemy, king of Egypt ; and that both the original in the Hebrew, and the Greek translation are in the possession of the Jews, and the Christians ; and have been carefully preserved by them to the present day. The idea of their having been corrupted is absurd, and the thing itself impossible ; for had the Christians foisted in any passage relative to the Messiah, the Jews would most certainly have detected them ; and had the Jews corrupted them, the Christians would have been not less backward to expose them ; while such opposition, if not bitter enmity, has ever existed between them on religious subjects, that it is impossible to conceive a collusion of the two in such a matter ; and we know from history, that it never has happened. From these scriptures, then, we proceed to select a few prophecies relating to Christ.

The *time* of Christ's birth Jacob predicted seventeen hundred years before the event, in these words : " The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."* More than eighteen hundred years have now elapsed since the Jews have had no lawgiver, and no king ; they have been scattered among other people, and subjected to them ; their genealogies have been thrown into confusion, or lost, so that it is impossible to know with certainty who is of the tribe of Judah. Now since the Jews acknowledge, that the person mentioned in the above passage is the Messiah, we are perfectly assured, that the Messiah must have come at least eighteen hundred years ago.

The angel Gabriel thus speaks to the prophet Daniel ; " Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and three score and two weeks : the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be

* Gen xlix. 10.

cut off, but not for himself.”* A full explanation of this passage would detain us too long; we merely observe, in brief, that from the time Artaxerxes issued his decree for the rebuilding of Jerusalem, which was accomplished by Nehemiah, to the death of Christ, are seventy weeks of years; that is, four hundred and ninety years. From this passage we learn also, that Christ was to be a sacrifice for sin; and that he was to seal up the prophecy; that is, after him no other dispensation is to be expected.

The prophets Haggai and Malachi foretold, that Christ should come during the second temple, (the one which the Jews built after their return from Babylon). It being now more than seventeen hundred years since that temple was destroyed from the very foundation, it is evident that more than that number of years must have elapsed since the coming of the Messiah.

The *place* where, and the tribe from which, Christ was to be born, were predicted by Micah. [Compare Micah, v. 2, with Matthew, ii. 5, 6.] That he should be born of a virgin of the house of David; that he should work miracles, opening the eyes of the blind, cleansing the lepers, raising the dead, &c., &c.; that he should be humble and lowly; that he should be rejected of the Jews; that he should preach the gospel to the poor, &c. were all minutely predicted, and as exactly fulfilled. [Gen. iii. 15. Isa. vii. 14. ix. 6, 7. xi. 1, 10. xlii., &c. &c.] Compare the four Gospels.

The 53rd chapter of Isaiah gives a striking account of the rejection, humiliation, sufferings, and atonement of Christ; together with his resurrection, ascension, and intercession for sinners. It is well worthy the most serious, prayerful perusal, and careful comparison with the Gospel history. It will be borne in mind, that Isaiah prophesied more than seven hundred years before the birth of Christ.

In the Psalms it was predicted, that one of his disciples should betray him; that his hands and feet should be pierced; that they should give him gall and vinegar to drink; that they should cast lots upon his garments; that although his body should be buried, it should not see corruption. Isaiah, in the chapter already alluded to, predicted that he should be put to death with the wicked, and a rich man should bury him. He and the other prophets shewed that Christ should have dominion over all; that all power in heaven and in earth should be given unto him; and that salvation should be

* Dan. ix. 24—26.

preached in his name among all nations, beginning at Jerusalem.*

Again, it was prophesied that Christ should open the kingdom of God to all nations; and thus the distinction between Jew and Gentile, as well as the typical sacrifices, &c., ordained for the former, should cease. In the 110th Psalm it was predicted that, after the manner of Melchizedek, he should exercise the offices of both king and priest; whence is inferred a change of the priesthood. Christ, being himself both priest and king, superseded the family of Aaron, and rendered their office void. In the book of Malachi we read, "From the rising of the sun unto the going down thereof, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." From this, also, it is strongly argued that Christ was to do away with the sacrifices and local customs of the Jews; who according to the commands in the Pentateuch could not burn incense and offer sacrifice in any place save Jerusalem.† This, indeed, might be expected; for when the sun has risen, of what use is a lamp? On the banks of the Ganges where is the necessity of a well? Hence, when Christ had offered himself a sacrifice, and had taken his seat at the right hand of the Father, the temple and altar of the Jews were destroyed, and they themselves were driven out of their country and from Jerusalem, and have ever since been "wanderers among the nations."

From the prophecies, thus briefly noticed, in the books of the Old Testament, concerning Christ, we learn that his birth, his life, his works, his crucifixion, resurrection, ascension, intercession, the spread of the Gospel in the world, &c. &c., were all clearly foretold. Indeed it has been remarked, and

* Compare Psalm, xli. 9, with John, xiii. 18—30, &c. Hos. vi. 2. 1st Cor. xv. 1—10. Psalm cx. Isaiah, ii. 2—4. Matthew, xxviii. 16—20, &c., &c.

† On this subject consider Mal. i. 11. Ps. cx. Jer. xxxi. 31—34. Dan. ix. Zac. vi. 13, &c. &c. together with what has been already said in treating on the attribute of truth. And it must be evident to every one, that there is no real contradiction between the Pentateuch and the Gospel; but that the latter perfects the former. Hence the Christians read the Books of Moses and the Psalms, &c., just with as much reverence and attention as the New Testament; and by tracing in those books the marks of the coming Saviour, and by studying the histories of his people, and the Divine commands therein contained, &c. derive great instruction and benefit. But with the rites and ceremonies ordained only for the Jews, the Christians have no concern.

apparently with good reason, that a detailed history of Christ might be compiled in the very words of the prophets, who wrote and spoke of him. Had these predictions been delivered by one prophet only, it had been truly astonishing; but when we reflect that not one or two contemporaries, but a series of men, through the long period of nearly four thousand years, foretold the coming and doings of this wonderful personage, what must be our surprise!

Should any one doubt whether these prophecies relate to Christ, his doubts, we think, must vanish if he consider that,

1st. Not many, but one Deliverer only is predicted in these books.

2nd. This Deliverer was to be born of a Virgin.

3dly. He was to spring from the tribe of Judah, and the family of David.

4thly. He was to be born in Bethlehem of Judea.

5thly. He was to come before the destruction of the second temple.

6thly. He was to work various kinds of miracles.

7thly. He was to be rejected of the Jews, and betrayed by one of his own disciples, and forsaken by the rest.

8thly. His hands and feet were to be pierced; they were to cast lots for his garments, &c.; and the third day he was to rise again.

9thly. The Gospel was to be preached in his name among all nations, beginning at Jerusalem; and "in him were the Gentiles to trust."

He, then in whom these marks are found, must be he who was to come; these marks are found in Jesus of Nazareth, and in no one else; Jesus of Nazareth, therefore, must be the Messiah.

PROPHECIES IN THE NEW TESTAMENT.

As in the Pentateuch, and in the other books of what is called the Old Testament, so also in the New, are many prophecies. A few by way of specimen we proceed to notice.—Christ repeatedly predicted his own death—the place of it—the manner of it—and the agents to be employed in it. He foretold that one of his disciples should betray him, and another deny him, and specified the individuals; and that the rest should forsake him and flee; all which were exactly

fulfilled.* Let any one, who may read this, reflect how little he knows of the time of his own death, and of the circumstances which may attend it, and he will feel something of the force of these predictions. It should also be observed, that death by crucifixion (which Christ foretold he should suffer) was not a custom of the Jews, but of the Romans; and it is very remarkable, that when the Roman Governor wished to give up Jesus to the Jews to be put to death in their own way, which would have been by stoning, they positively refused, and thus unconsciously fulfilled the prediction of him, whom they affected to treat as an impostor. Moreover, the Jews had determined that they would not seize and put Christ to death on the feast day, (the passover, a great feast of the Jews,) but Christ had declared that they should seize and put him to death on that day. Whose words shall stand—his or theirs? The sequel shews. No sooner did the apostate Judas, whose treachery Christ had foretold, go to the Jews and offer to betray him, than immediately their purpose was changed; and here, also, they unwittingly illustrated Christ's omniscience.

Christ foretold his resurrection; and that after it he should go into Galilee, and there appear unto his disciples.† He predicted the descent of the Holy Ghost upon his apostles, with the gift of the miraculous powers he should communicate. He foretold the destruction of Jerusalem, and the time of it—that it should be before the generation then living should pass away. He specified the people by whom it should be effected, viz. the Romans; and also how long the place should remain desolate. [See Matthew, xxiv. Mark, xiii. Luke, xxi.] On purpose to falsify this last prediction, the Emperor Julian, an apostate Christian, three hundred years afterwards made a great attempt to re-build the temple. He collected the Jews from all countries; and determined to spare neither pains nor expense in effecting his favorite object. But when the digging of the foundation was commenced, “horrible balls of fire, breaking out with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner obstinately bent, as it were, to repel their attempts, the enterprize was aban-

* Matt. xvi. 21. Chaps. xxvi. xxvii. Mark, x. 33, 34. Chaps. xiv. xv. Luke, xviii. 31—34. Chaps. xxii. xxiii., &c. &c.

† Matt. xxvi. 32, and xxviii. 16—20.

done." Such is the testimony of Ammianus Marcellinus, a particular friend of the Emperor's. From that time to the present there has been no repetition of the foolish and wicked attempt to nullify the word of him who hath said, "Heaven and earth shall pass away, but my words shall not pass away."*

Christ foretold that his disciples should be persecuted, and many of them put to death, on account of his religion. That such has been the case is undeniable; nay, even up to the present day, how many suffer persecutions, and some are put to death for Christ's sake. For such treatment he prepared his people. "Behold," (he says,) "I send you forth as sheep in the midst of wolves; but still the gates of hell shall never prevail against my church:" that is, Satan and all his forces shall never overcome Christ's little flock. What a mighty word! What a wonderful declaration! Christ strictly forbade his people to take up arms on account of religion, nevertheless he foretold with perfect confidence their victories—that, without weapons or any resources of conquest, they should conquer the whole world! How astonishing! If a few sheep were sent into the midst of wolves, how long would they remain alive? Behold, for eighteen hundred years these sheep have dwelt in the midst of wolves; and, so far from being destroyed, have daily increased in number! And the Bible assures us, they will go on increasing and spreading throughout the whole world, until "there be one fold and one shepherd."† That is, until there be one faith, one Lord, and one people.

The spreading of Christianity in the world is not only a fulfilment of prophecies in the bible, but also a proof itself of the divine origin of this religion. Let us reflect for a moment upon the fact. Twelve poor fishermen, without learning, without authority, without patronage, went every where preaching the Gospel, according to the command which they asserted their master had given them: they also avowed that he had plainly forewarned them that, in prosecuting this singular and dangerous enterprize, they would have to forsake every thing; nay, that they would be hated and renounced by their nearest and dearest friends and relatives, who would become their bitter enemies, if not their murderers. "Ye shall be hated," said this wonderful Lord to his wonderful people,‡ "Ye shall be hated of all men for my name's sake; and yet in this world expect no reward, excepting

* Matt. xxiv. 35.

† John, x. 16.

‡ Zech. iii. 8.

what consists in inward joy, and peace of mind, and the testimony of a good conscience. At the same time you must openly and fearlessly declare before all, that there is none other name than that of Christ given under heaven whereby men may be saved; and that by the religion thus entrusted to you for its propagation, the Jewish is perfected, and its typical rites and ceremonies superseded; while every other throughout the world is declared worse than vain, and futile." What materials here for rendering both Jews and Gentiles their implacable enemies! And such was in fact the case. Is it not then remarkable that, the very first day they began to deliver their message, three thousand souls believed, and were added to their number? * Persecutions came upon them, as had been foretold, and they were scattered in different directions, and went "every where preaching the Gospel." Such immense numbers believed that, not more than eighty years after the ascension of Christ, the governor of Pontus and Bithynia, by name Pliny, in a letter which he wrote on the subject to his master the Emperor Trajan says, "What am I to do, for all are leaving their religion to embrace the Christian? Many of all ages, and of every rank, of both sexes, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but lesser towns also, and the open country. The temples are almost deserted; the sacred solemnities discontinued; and the victims brought for sacrifice meet with but few purchasers." This letter, all the circumstances of the case considered, is indeed very powerful evidence to the fact of the early and extensive propagation of Christianity in Pontus and Bithynia; and that it spread as much in other parts we are assured from equally authentic sources.

Another remarkable feature in the case was, that whoever became Christians *renounced their old, and embraced an entirely new manner of life and habits*. They renounced, moreover, all that man holds dearest; and cheerfully endured evils that he most deprecates. They had no security of their life, their property, or indeed of any thing, for a single day. Multitudes were constantly put to cruel and shameful deaths.

* This happened in Jerusalem, the capital of the Jewish nation, and the very place where Christ only fifty days before had suffered crucifixion. Probably some of those who had actually imbrued their hands in his blood, were amongst the number of the converts. Subsequently, still greater multitudes of the Jews believed, and became Christians. [See the Acts of the Apostles.]

Such was the fire in which the Christian religion was tried ; and which continued to burn for three hundred years. A native of India may form some idea of it by conceiving what would have been the fate of men who, in this country, under the rule of the native princes, should have embraced this faith. A good similitude of this religion is furnished by the burning bush which Moses saw—he looked, and beheld the bush burned with fire, and the bush was not consumed.* So is this religion ; the fire cannot burn it—the water cannot drown it—nor can men and devils destroy it—nay, their very endeavours to destroy it tend, and ever will tend most effectually to spread it.

The above selections from the prophecies of the Bible may serve as a specimen of what it contains on the subject. Besides numbers in the old Testament, the letters of the apostles to the early Christian churches, and the last book of the Bible, called the Revelation of St. John, contain a great many, which we have not been able to notice : indeed, it is not necessary, and the plan of our work forbids it. So then, the Bible possesses undoubtedly the great mark of a divine Revelation, viz. PROPHECIES ; written, as it were, with a sunbeam on its pages, and which need not the dim torch of our description to illustrate them. They begin with Adam the first man ; and describe to the end of the world the state of the different nations of the earth, and especially of the people of God. They pourtray before us the wonderful scheme of human redemption, until the whole of this world's concerns are wound up by Christ's delivering up the kingdom to the Father. They may be compared to a tree, which has fixed its root deep in the earth, and whose branches are spread out far and wide to the four winds of heaven, and overshadow the whole earth : whosoever takes not shelter under them, and looks not to him, of whom they testify, will be exposed to the scorching rays of the resurrection's sun ; and falling into hell-fire, will be tormented for ever and ever.

We have now finished the examination of Christianity by the marks of a true religion laid down in the Introduction : and it clearly appears to us, from invincible proofs, that this religion possesses those marks : that it demonstrates God to be holy, just, merciful, omniscient, true, almighty, one, and immutable : that it gives an account, worthy of God, of the creation of man and all things, and of the relations existing between God and man, and discovers a wonderful plan of

* Exod. iii. 2.

salvation for sinful man without infringing upon the holiness and justice of God ; nay, greatly magnifying and setting them forth—and that, finally, this religion possesses the necessary sign and seal of a true one, viz. Miracles and Prophecy. We conclude, therefore, that this religion is *undoubtedly true, and from God*. But if this is true, *no other can be so* ; because it states repeatedly in the plainest terms, that Jesus Christ is the *only* Saviour. Wherefore, every one who desires his own present and everlasting welfare, ought immediately to renounce all confidence in every other system, and to rely on Christ alone and entirely : for Christ himself has solemnly declared that he that believeth not on him shall be damned.* We entreat you, therefore, dearly beloved, to follow our example, and believe the gospel. Flee from the wrath to come ; and take shelter in Christ, the Saviour of sinners ; who has borne, in your stead, the punishment due to your sins, and now ever liveth to make intercession for you. “ The Spirit and the bride say, Come : and let him that heareth say, Come : and let him that is athirst come : and whosoever will, let him take the water of life freely.”†

O beloved, listen, and attend to our entreaty. We have found the true religion, and offer it, as God has commanded us, for your acceptance. Receive it therefore, with a true and lively faith. It will, we assure you, be as life to your body, as light to your eyes, and health to all your bones. Receive it not, and you will remain in your blindness and your hopelessness, and be dead while yet alive. May God bless those who hear, and those who proclaim these glad tidings ; and may they all be happy here and for ever ! Amen.

CHAPTER V.

SECTION I.—*On the objections brought against Christianity.*

The Christian religion having been proved to be from God, inasmuch as it possesses those marks, which all admit a true religion ought to possess ; and, further, it having been shewn that this being *true*, is the *only* religion ; it necessarily follows, that whoever wishes for salvation must embrace it, although there may be some points in it which he cannot understand, and some which may not at first sight be very acceptable. As those who profess the religion of nature (as it is called) ;

* Mark, xvi. 16. John, iii. 18—21, &c.

† Rev. xxii. 17.

that is, who have not received, or do not acknowledge a revelation, yet believe in the existence of God, acknowledge his government of the world, and subscribe to his perfections—his wisdom, justice, holiness, &c. although there are many things which they cannot account for, and some which appear to contradict the perfections, which reason teaches them to ascribe to the eternal, self-existent God; so ought we to act in reference to a religion proved to be divine: the seeming difficulties, which may attend it, should not be allowed to shake our faith in its positive evidence, but should rather be ascribed to our own ignorance.

Moreover, whoever carefully considers Christianity, will be convinced, that its being the true and only religion, (and all others, in consequence, useless and vain,) is not its only excellency. The excellencies of this religion are many and great; and are every day more and more unfolded to the mind, and felt in the heart, and manifested in the life, of him who sincerely embraces it; and when all shall heartily receive it, this world, we are assured, will become “like the garden of the Lord.” All will love the Lord, and each other as themselves: quarrels and fightings, and wars and bloodshed shall cease: for thus it is written, “they shall beat their swords into plough-shares, and their spears into pruning hooks: nation shall not lift up sword against nation; neither shall they learn war any more.”* Before proceeding, however, to shew a few of the excellencies of Christianity, we must notice, and, endeavour to obviate, some objections brought against it.

FIRST OBJECTION, relative to *eating flesh* and *drinking wine*. It is well known that the Hindus find fault with Christianity, because it allows those who embrace it to eat flesh; and the Musalmáns, because it allows them to drink wine; but since it has been proved that the religion neither of the former nor of the latter, is from God, but on the contrary opposed to him, such objections might be dismissed by merely asserting that, like their religion, they are vain and futile. Not however, to insist on this, but labouring in every way, as the Bible teaches us, to conciliate, and to convince, we remark, that the four Veda and the six Shástras, which the Hindus acknowledge to be the fountain of their religion, do not condemn either eating flesh or drinking wine, as has been shewn at large. Again, let it be known that Christianity does not *command* men to eat, or not to eat flesh; it gives no direction on the subject; but simply says, “if a man eat he is not the worse,

* Isa. ii. 4.

and if he eat not he is not the better.”* If, therefore, he eats flesh he sins not ; for it is written, “every creature of God is good, and nothing to be refused, for it is sanctified by the word of God and prayer.” †

The Bible teaches, that all creatures in this world are made by God for the use of man, whom he has appointed lord of creation ; and that, excepting the spirit of man, all things here are mortal, and perishing. Hence for man to eat flesh is not sinful, and his not eating procures him no merit. Were the Christians to give up eating meat, the Hindus might suppose that their doctrines on the subject were true, and thus be confirmed in fatal errors. It is well known that man cannot live without destroying life, as the Hindu books also declare. He cannot step on the ground, nor can he drink a draught of water without destroying thousands of lives ; nay, in vegetables also is life, with a capacity of suffering and enjoying—so at least Manú has decided—and yet the Hindus devour them daily. The Hindus admit, that making a difference in either men or things, is a mark of ignorance ; ought they not then to esteem the Christians truly wise, who make no distinctions in either ? The Christians indeed are taught to use animals with kindness ; to give them sufficient food ; not to overwork them, or in any way to give them unnecessary pain ; and if they put them to death, to do it by inflicting the least possible amount of suffering ; the contrary to all which it may be safely affirmed the Hindus practise ; and such might be expected ; for the natural offspring of false mercy is cruelty.

As to drinking wine, it is a creature of God for the use of man, who is taught in the Bible that he may use it moderately, for his health’s sake ; while the drunkard is classed with the whoremonger and adulterer, and is declared to be an heir of hell. It should also be remembered, that this religion is intended not for one particular nation, but for the whole world ; and that there are countries where, in consequence of there being little or no vegetation, if the people did not eat flesh, they would perish from hunger. Let it then be known, and considered, that in the matter of eating and drinking, Christianity imposes no law, save that of strict temperance ; but says to all who embrace it, “Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.” ‡ Meats and drinks are for the body, and will perish with it : while religion is for the soul. Christianity therefore says, “Meats

* See Rom. xiv. † 1 Tim. iv. 4, 5. ‡ 1 Cor. x. 31.

for the belly, and the belly for meats ; but God shall destroy both it and them." And, "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."*

The Jews, like the Christians, were allowed the moderate use of flesh and wine ; only they were forbidden the use of particular kinds of animals for meat. This was not that there was any thing naturally unclean in the animals forbidden ; but in order, that by this means, they might be kept a distinct people until the divine incarnation of Christ. This point has been fully discussed in preceding parts of this treatise ; we pass on, therefore, to the

SECOND OBJECTION, concerning *Christ being the Son of God*. Many ask, "What ! has God got a Son ? How do the Christians say, that Christ is the Son of God ?" The religions of the Hindus and the Musalmáns, having been proved not to be from God, it may reasonably be asked, What can either party know about God, or whether he has a son or not ? Again, it must be understood that when Christ is called the Son of God, the meaning is, not that he is a son in the way men have sons born unto them ; God forbid ! the supposition were blasphemy. The meaning is, that as a father and son are partakers of the same nature, and the same flesh and blood, so in the God-head the Father and Son are terms used to shew, that the first and second persons in the holy Trinity are partakers of the same divine nature, and perfections, and are united to each other by love ineffable. Moreover, it has been proved that the God of the Bible is immutable ; when, therefore, it is said, that Christ is the Son of God, it must be understood that he is so from eternity ; for according to this religion the Father is eternal, and the Son eternal. To ask, therefore, how the Son of God was begotten, &c., betrays great ignorance, as well as a spirit and state of mind extremely unbecoming the subject.

Again, Christ, in consequence of his incarnation, inasmuch as he was conceived in the womb of the virgin Mary, by the almighty power of the Holy Spirit of God,† is called the Son of God. He receives this appellation, also, from his being miraculously raised from the dead, as it is written in the 2d Psalm, "Thou art my son, this day have I begotten thee."‡ In these three senses is Christ in the Bible termed

* 1 Cor. vi. 13. Rom. xiv. 17.

† Luke, i. 35.

‡ Compare Acts, xiii. 33.

the Son of God.* Let his enemies declare to which of the three they attach the blasphemous idea of carnal intercourse.

The doctrine of the atonement is also cavilled at; but why, it seems difficult to say. The fact we fear is, that men do not wish to be reconciled to God, and therefore are for ever conjuring up difficulties in the way proposed. Otherwise, since they acknowledge that innocent animals have been appointed to be slain, and vegetables, in which they suppose sensation and a capacity of pleasure and pain to exist, to be used for the sustenance of our bodies, why they should express such surprise at the appointment of an innocent person to suffer for the salvation of our souls, would seem unaccountable. The analogy here alluded to is, of course, only an illustration; the proof of the atonement is in the Bible; and the proof of the Bible is in every unprejudiced man's conscience, inasmuch as it sets forth God and man, the relations existing between them, &c. &c., just as man's conscience tells him they really are.

THIRD OBJECTION, concerning the *Non-spreading* of the Christian religion. Many persons say, "If the Christian religion is true, why has it not spread over the whole world?" We reply, No one religion has yet spread over the whole world; if then universal prevalence be a necessary mark of a true religion, there is no true religion in the world. But this is not a necessary mark, as Hindus and Musalmáns must confess; and these marks which they, as well as Christians, acknowledge sufficient to distinguish a true religion, having, after a careful investigation, been found in the Christian, and not in theirs, let us hear no more of such cavils. There are, moreover, various considerations, which, to a candid mind, would dissipate this objection also.

Jesus Christ, as appears from the Gospel, commanded his disciples to preach the Gospel to every creature; which, to the best of their power, they did faithfully and energetically, and with great success, insomuch that three hundred years after the ascension of Christ, Christianity had taken possession of all the western parts of the world. If after that time the Christians became listless and careless in respect to this, the great command of their Lord, surely the fault is not his, but theirs. And if where they have preached it, people have not received it, still blame cannot in any reason attach

* Some suppose that he has received this title in consequence of his commission, also, and his possession of universal sovereignty as the heir of all things. John, x. 34—36. Heb. i. 3—5.

to the religion. Attend to a parable: Suppose a great plague to break out in Hindustán, and the Emperor of China had a medicine which was a sure specific for it. The Emperor hearing of the dreadful state of Hindustán in consequence of this affliction, has a ship laden with the medicine, and dispatched to India, giving particular directions to the officers in charge of the cargo to distribute it to every sick man in the country, in order that they may all be healed. If these servants proceed tardily in their journey, and arriving in India are dilatory in distributing the medicine; or, if some of the sick refuse to receive the medicine; and if others receiving it fail to use it in the way prescribed, and in consequence die;—in any, or all, of these supposed cases, it would never be imagined that any blame attached to the medicine, or to the Emperor of China who had sent it; every one would say the fault lay either with the servants who had been entrusted with its distribution, or with the people to whom it had been offered; since no instance was known in which, when the medicine was taken according to the prescribed form, a cure had not been effected.

Again, whoever reflects will find, that the non-spreading of Christianity, is no argument against its divine origin, any more than the assertion of the Atheist would be, who should argue, that if the existence of God were true, every one would receive the doctrine. Those who say that had the Christian religion been true, it would have been universally adopted, know not what they talk about; and their quibbles can as much shake the basis of Christian truth, as those of the Atheist can the being of a God. Know then, beloved, that whosoever receives this religion is his own friend; but he who rejects it sows thorns in his way, and destroys his own soul.

The fact that so many people have received Christianity is, when rightly considered, very striking; and, of itself, forms a strong argument for the truth of the Christian religion. In this religion there is nothing pleasing to the flesh; it gives no indulgence to pride, or vanity, but on the contrary all its directions, and the whole of its tendency are opposed to them. According to it evil desires must be renounced; pride is to be trampled upon; revenge and covetousness are to be rooted out; and all the contrary holy passions sedulously cultivated, and holiness is to adorn every action. When the nature of this religion is fully understood, and the nature of sinful man, and his circumstances in this present world are

fully considered, the marvel is, not that Christianity has not spread more in the world, but that it has spread *at all*. Such bitter medicine who will readily take? The fact, also, that Christianity is now being preached throughout the whole world forms, when the present state and prospects of the world are compared with the prophecies of the Bible, another proof of its truth. God grant that the day may soon come, when it shall every where be received, and thus the mouths of the gainsayers be stopped, man saved, and God glorified!

SECTION 2.—*On the Excellencies of Christianity.*

The excellencies of this religion are many and great beyond description, and are sufficient of themselves to convince every unprejudiced mind of its being from him, from whom “cometh down every good and every perfect gift.” From first to last it is exactly suited for man; while every word of it manifests the perfections and the glory of God. It is right, therefore, that every one who condemns it, should be himself condemned.

I. Christianity *is adapted to the state, and to the wants of man*. God has made every thing in the world with an evident adaptation to a certain end—as light for the eyes, and eyes for the light; the productions of the earth for living creatures, and living creatures for the productions of the earth, &c., &c. And as the world is adapted, and evidently intended for the outward state of man, and the outward state of man for it, and hence we know that they were both made one for the other by the same all-wise creator; so, whoever rightly considers, will clearly perceive that the Christian religion is exactly suited for the inward state of man, and that the inward state of man is just the counterpart of the Christian religion. It fully reveals to man his state and condition; lays bare the secret workings of his heart, and shews him the cause of all his sufferings and sorrows. In no other religion is this the case. All other systems give partial, indistinct, and often very incorrect views of the state of man, and are not adapted for his case. Something indeed they state of his weakness, and misery, and sinfulness; but to a correct and full account, they can make no pretensions. Of man’s pristine holiness, and of his immense capabilities; of his becoming a sinner, and of his redemption from sin; and of the manner in which he may regain his original state of holiness

and happiness; of the supreme pleasure experienced by him from the attainment of divine knowledge, &c., &c., no system but the Christian gives any satisfactory account. This religion furnishes a clear and complete history of man. It draws his portrait at full length, and every one who views it attentively, with an eye of candour, acknowledges his own likeness. It shews him that he ought to be holy, and to love God with all his heart, and thus to enjoy happiness: man hears and assents. It shews him how, in consequence of sin, war has been kindled between him and his God, and between him and his own conscience; and that hence his passions war against his reason, and his reason and better principles oppose his passions: man hears and assents. It shews him that being created in the image of God, he was made an intelligent rational creature, and therefore longs for knowledge; is the child of hope and expectation, and views futurity with a longing, and often with an anxious eye; and labours to know whence he came, and wherefore he came, and whither he is going: man hears and assents. It shews him that he has fallen, as it were, into a deep pit, and cannot extricate himself; that he is a prince dethroned; that he is tossed on a sea of trouble and misery, and stretches out his hands this way and that, with many a painful effort for deliverance, but he attains not the shore of rest; still he cannot desist from the fruitless endeavour: he feels within him powers and capacities which would grasp creation, and fathom the depths of his creator, nevertheless he grovels with worms in the earth, "he feeds on ashes:" man hears and assents. He despises the world, and wishes to be free from its vexations and turmoils; but again his worldly desires return, temptations come in like a flood, and he is swept away: his thoughts and cogitations soar aloft, but his evil desires and covetousness drag him down, and sinking under the power of his passions, he wallows in the mire, and manifests himself more stupid and sensual than the beasts that perish: he does not wish to give up religion, yet at every turn he shews himself irreligious: he manifests a desire to follow truth, but from falsehood he cannot free himself: man hears and assents.

In this way the Christian religion shews man to himself, and he cannot deny the likeness: he is obliged to acknowledge that it has been drawn from life, by the hand of a master. Thus he stands reprov'd, and instructed. Sin is traced up to its fountain, through all its various channels. As a skilful physician explains to the sick his malady, and describes all

his pains and feelings, to the wonder and surprise of his patient, so the Christian religion makes known exactly to man his state, and his mental disease in all its features, and relates at large the nature of the conflict between his reason and his passions. As, then, a sick man would revere a physician, who should thus describe to him his state; would have the greatest confidence in his treatment, and would receive his medicine with alacrity; so ought men, feeling the exact similarity between their condition and the description given of it in the Bible, to give themselves up to Christ, the good physician, to be treated and healed by him.

Again, the Bible not only shews the real state of man, and the disease of sin from which he is suffering, but it also supplies him with the *remedy*—the atonement of Immanuel. It shows how God has opened the treasure-house of his love, and through Christ enriches the sinner, who by sin had ruined himself. It shews how he may escape death, and obtain life; and bathing in the sea of divine love, become pure and holy, and meet for the inheritance, and the happiness of “the saints in light.” The Holy Spirit enlightens his understanding, and shews him the joys of heaven, and the pains of hell, and how he may escape the one, and secure the other; and entreats him to think and to act like an immortal and accountable creature, and to make his “calling and election sure.” He shews him a way fit for man to walk in, and gives him to understand that the present is a time of trial and probation—that God has prepared for him a place of happiness—and that he must labour to be prepared for it. He shews him that there is a perfect certainty of his obtaining it, if only he give himself up to God through Jesus Christ. As man is commanded to labour for his daily bread, so also is he commanded to labour in prayer for the bread of life, which cometh down from heaven;* eating which he will never die, but obtain life eternal.

The efficacy of this religion is seen in the altered character and conduct of those who really embrace it. It makes the cruel man merciful, the covetous liberal, the drunkard sober, the unclean holy. In short, those who have been the most wicked, have, through the mighty operations of the principles thus implanted, become as notorious for the practice of goodness and of every virtue, as they were formerly for the practice of every sin. Another excellency of this religion is, that it is fitted, as it is intended, for people of the world. There

* John, vi.

is no command in it which all men may not obey, and no doctrine which all may not know and receive, and no duty inculcated which all in their several situations may not fulfil. Christianity is alike fitted for people of all times, and all places, and of every grade. The unlettered and the poor may rejoice in it; Christ himself, the Lord of glory, was a poor man, and lived and conversed amongst the poor and despised, and gloried in preaching the Gospel to them.* Still his treatment of them was such as in no way to foster pride, or to lead them to despise their masters and superiors. Christianity is fitted also for the great and the learned, who, should they expend all their wisdom, and bring to bear upon it all their acquirements, would find an ample field of enquiry; which, after all their researches, would still present boundless subjects to explore. Here the ignorant and unlearned receive instructions suited to their capacities, and sufficient for their salvation; while the mightiest genius stands astonished at the depths of divine wisdom here exhibited. The child obtains that which gives happiness; and the aged, who have gone through a long course of worldly experience, meet with what affords them peace and contentment. This religion is the patron of all sound learning: and while in every possible way discouraging war and contention, it promotes the prosperity of kingdoms, and the happiness of families. The more learned a man is, the more will he be capable of appreciating the value of Christianity, which fears no investigation; and, being the product of the wisdom of God, delights in being viewed and examined by the eye of wisdom. Christianity is a mirror, in which every man may see exactly his own likeness, and become fully acquainted with his own character. Although in many places adorned with the beauties of poetry, and the eloquence of oratory, in a manner unequalled by any other book in the world, still the style of the Bible is easy, and its manner unpretending. It despises the petty arts of flatterers and sycophants: is fearless, independent, and majestic like its great Author. It points out the way to the meek and humble, while it takes the wise in their own craftiness, and shews their boasted systems to deliver man to be but foolishness.† By delivering its instructions not only by precept, but by example—as in the history of Adam, Cain and Abel, Enoch, Noah, Abraham, Isaac, and Jacob, Moses, David, Saul, &c., &c., it powerfully impresses the mind, representing in living characters its preceptive parts. It gives no ground for the

* Matt. xi. 5.

† 1 Cor. i. 18—31.

rich and the learned to suppose, that by their riches and learning they will be able to obtain a place near God; for here the rich and poor, the learned and ignorant, are on a level. Thus pride and insolence are removed from the rich, and murmuring and despair from the poor. Christ taught this in many places; as, for instance, Luke, xxi. 1—4: “And he (Christ) looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth, I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.”

II. The Christian religion *supplies motives for repentance*. It manifests God incarnate in this world of woe, on purpose to do away with sin; and, in effecting this work, enduring great pains and sufferings, and finally laying down his life, in order to destroy sin, and to bestow on all those who turn unto him the power to repent and turn from it. Unto them he shows his holiness, and the holiness of his law, and his infinite love, in thus himself redeeming the sinner from the curse of the law. Perceiving this, through God's grace, sorrow and regret are produced in the mind of the penitent, in consequence of having sinned; while shame and confusion, and unbounded thankfulness, in consequence of having been thus redeemed, are simultaneously experienced in the heart. A contrite and penitential spirit is produced; lust, wrath, pride, covetousness, &c., &c., receive their death-blow; and the man is taught, and is made to feel, that the end of his calling is to be holy, as he who hath called him is holy.* Will not he, who understands and rightly receives these doctrines, henceforth hate sin? Certainly he will; knowing well that since the evil of sin is such, and the punishment appointed for it so dreadful, that only by the Lord of heaven and earth himself becoming a sacrifice for it, could it be atoned for, he will reason on this wise within himself:—“Is it possible, that a thing which is so fearful in its nature, and so hateful in God's estimation, should be desirable and good in mine? Never! never! Henceforth I renounce sin, and look upon it as the accursed thing: for it has ruined me, my family, my relations, nay, even the whole world, both for time and eternity; and above all, was the cause of my Lord's sufferings and death. Never, then let me have any thing more to do.

* 1 Peter, i. 15.

with sin. As my Lord, having once died for sin, dieth on more ;* so, God being my helper, I will no more commit sin. Ah ! let me die, but let me not sin."

Beloved Hindus ! think over this matter. Your religion makes no provision, nor supplies any motives for repentance. No where in the Veds, Shástars or Puráns, is the Lord represented as a holy governor, ruling this world, and ruling the universe, by a holy and righteous law. It is no where stated in those books, that God gives man the power to repent, to hate sin, and to practise holiness. If then a Hindu, having seen something of his sinfulness, should become thoughtful, and anxious, what could he do ? He is enveloped in sin, and sunk in corruption, and he has no helper ; the Shástars simply assuring him, "as thou hast done, so shalt thou be rewarded." The poor man thus becomes helpless, and despairing of being saved from sin, sinks deeper into it. Or, hardening his heart, thus endeavours to comfort himself :—"Why should I be thoughtful ? Why should I fear sin ? True, I am bad enough ; but not worse than the gods : nay, I question, whether, in many respects, I am not much better. I have never, like Shiv, been put out of caste, and disgraced among men. Never have I, like Brahmá, so far fallen under the power of lust, as to commit incest with my own daughter. I have not, like Vishnu, committed adultery with the wife of a Titan : nor like him, and his various incarnations, broken my vows and my promises, slain the innocent, excited others to put to death their gurús,† deceived and led astray the righteous, nor spread infidelity and atheism. Nor have I, like Indra, defiled my gurú's wife. Sin, indeed, I have committed ; still, according to the Shástars and Puráns, this is no great matter. If I have told lies, the cows, or Bráhmans have benefitted from them ; or I myself have derived profit ; and having repeated the name of Vishnu, where is my guilt ? If, in my worldly transactions, I have acted now and then unjustly, still I have offered something of my gains to the gods, and thus sanctified the rest. If I have occasionally committed adultery, or fornication, I have only imitated Krishn. He indeed kept 16,000 women ; but he was 'mighty : ' so if I have had four, or five only, who can blame me ? At all events, whatever sins cleave unto me, (and I don't think they are very many or very great,) the Ganges-water will wash all away ; and by presents to the Bráhmans and a few good works, I will manage to secure a place somewhere in one of

* Rom. vi.

† As Krishn did.

the heavens of the gods. But should I, after all die in my sins, still why should I fear? 'The earth is Vishnu, the water is Vishnu; Vishnu is the world.' He that speaks is he (God); whom then will he call to account? Whom will he cast into hell? *Himself!* aha! aha! Why then should I repent? Why should I fear sin? Sin and virtue compose the body. Whatever I do is only according to my nature, and according to eternal destiny, from which even Brahmá is not free. So then, what I am, I am; and change I neither will nor can, let come what will." Thus the much-to-be-pitied Hindu, with the burden of his sins on his head, and their guilt and pollutions on his heart and conscience, and without succour, is helpless and hopeless, destitute alike of the motive and the power to repent.

The Musalmáns are not in a much better plight. In their religion also, the truth and holiness of God, and the holiness of his law, the sinfulness of man, and the worthy punishment of sin, are by no means duly set forth. Their religion demands only belief in God, and the prophets, the daily repetition of the five prayers, fasting, alms-giving, not to eat pork or drink wine, nor to marry more than four wives at once, but slave girls they may keep as many as they can. Besides these, if they can go on a pilgrimage to Mecca, and engaging in a religious war, can by any means manage to kill an infidel, or make a Musalmán, it will be all the better, and they need not entertain a doubt of their final salvation. Moreover, this religion teaches unalterable fate; and that God created man "weak," with "little understanding," and "rash;" nay, that he created sin itself. Now, in the presence of such doctrines, and sentiments, where can repentance find a place? In this religion, lasciviousness would appear to be absolutely necessary; otherwise how can its votaries enjoy the society of the seventy-two ladies in paradise, prepared for each of them? This religion teaches that salvation is by works, the Qurán repeatedly declaring, "unto them shall be a reward of their hire." Such doctrines *must* foster lust, pride, and self-complacency, but never can they lead the sinner one step in the road of repentance. And, let it be remembered, until a man is induced to repent, he will never give up sin; and until he give up sin, he can never become holy; and until he become holy, he can never be admitted to dwell in the presence of a holy God.

Consider, then, beloved, the excellency of Christianity in this respect also, that it, and it alone, makes an ample provision for causing man to repent, and turn from all sin.

III. Christianity, under no circumstances, allows the commission of sin, in any shape or form ; but on the contrary, insists on an active life of virtue. The Hindus tell us, that in the Kali-yug (or present sinful age) sins of the heart are not counted sins ; while it is clear, that both their, and the Musalmán religion, on various occasions, account the commission of sin, *virtue not sin* ; and, on other occasions, the commission of virtue is to be accounted *not virtue*, but *sin*. Thanks be to God, in Christianity there are no traces of any such doctrine. Here sin under no circumstance is legalized ; not one of man's evil desires, under any consideration, is to be indulged. Christianity is the opponent of man's inordinate and carnal passions ; it condemns his false reasoning and worldly walk ; nevertheless Christianity is the *friend of man* ; and its whole aim is to remove the spiritual disease under which he labours, and to restore the soul to its proper superiority over his animal nature—a superiority which it originally possessed, before it was dethroned by sin.

Further, Christianity not only enforces abstinence from sin in thought, word, and deed, but at the same time supplies abundant motives for active exertion in all goodness. Lazy mendicity she utterly condemns.* Those who, careless of the welfare of others, and leaving their families and dependents probably to perish with hunger, retire into woods and forests, and granting even that they have found something of the truth, care not to benefit their fellows, Christianity allows not. She commands her followers to let their light shine before men ; that they also may see their good works, and glorify their Father which is in heaven.†

This religion teaches kings and rulers to be just and merciful—not to forsake the practice of holiness and righteousness—to punish offenders, and to reward the good—in every way to look upon their subjects as their children, and to treat them as such. It teaches subjects to be obedient—to honour their superiors and to pray for them—to suffer wrong patiently—and to wait for the coming of the Lord, who will bring to light the hidden things of darkness, and make manifest the counsels of the heart ; and then shall every man, whether ruler, or ruled, whether master, or servant, receive a reward according to his works. In this religion are no directions for human sacrifice ; little children are not exposed. Excepting for adultery, divorce is not allowed. Females are not kept in a state of ignorance and degradation, as is the case in other

* 2 Thess. iii. 10—12.

† Matt. v. 14—16.

religions. Christ does not allow his followers to marry more than one woman at a time. It is worthy of observation, that the custom of marrying one wife only, according to the original institution, when Adam and Eve were created,* is conducive to both the bodily and spiritual welfare of man; it prevents the jealousies, quarrellings, backbitings, &c., which must ever exist in a house, where four or five women are kept. Instructing and paying due respect to the female sex is exceedingly beneficial, especially in respect to the educating and bringing up of children. It increases also incalculably the comfort and happiness of the other sex, and exerts a mighty influence in exalting the moral character of both. Educating the poor, and honouring the aged, which this religion strongly inculcates, are sources of great benefit to society. One day in seven is set apart for bodily rest, and for the special worship of Almighty God, in order that all, even the poorest, may have leisure to acquire divine knowledge, and to prepare for entering on their eternal state. Yet in this religion there are no fortunate and unfortunate days; and paying the least regard to omens, &c., is strictly forbidden.† This religion inculcates and generates friendship of the purest, and the most disinterested kind; so much so, that Christians are taught and enabled, after the example of Christ their Saviour in case of necessity, to lay down their lives for each other. Enmity is rooted up, it being Christ's command, that every man love his neighbour as himself; and Christ's love "constrains" his people, because they "thus judge, that if one died for all, then were all dead; and he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again."‡

This religion produces the same kind of spirit and conduct in all, of every rank, who embrace it; as though they were cast into one mould. They are represented as *one* body, actuated by *one* spirit, being all new creatures in Christ Jesus. Revenge is here forbidden: and Christians are instructed not to regard the persons of men, and to do nothing by favour and partiality. Humility, patience, and the retiring graces are approved: not the proud and martial spirit. Christ was

* Surely, if more than one wife were good for man, Adam would have had more, to whom the command was given to be fruitful and multiply and replenish the earth.

† How much the natives of India suffer from these causes, only those who have been long conversant among them are aware.

‡ 2 Cor. v. 14, 15.

not a soldier, nor an encourager of war and bloodshed, which are the fruits of sin. He is "the Prince of peace."* Wherefore, he has strictly forbidden religious wars. Husbands are commanded to love their wives, and wives to honour and obey their husbands, and children their parents—parents are instructed to bring up their children in the "nurture and admonition of the Lord." Indeed, the inmates of every house, the inhabitants of every city, and of every country, are taught to cultivate peace and amity among themselves, and with all men. Here love is enthroned. Christians are commanded to love one another as Christ has loved them—to forgive their enemies, to wish them well, and to pray for them—and to forgive each other as Christ has forgiven them.†

The crowning excellence of Christianity is, that it not only lays down good rules, but supplies the power to obey them, and in Jesus Christ furnishes a perfect pattern, whose example Christians are commanded to copy. This also, viz., a sinless and perfect exemplar, is an excellence to which no other religion can pretend. Christ's goodness and mercy, his humility, his gentleness, his disregard of worldly things, his temperance, his steadfastness and constancy in obeying God's law, his prudence, love, real philanthropy, &c., ought to be copied and exemplified in the character and walk of his people.

It is objected, however, that Christians do not walk according to the example of Christ. With this objection we have here no concern; for we have been conducting an investigation, not into the character of Christians, but into the nature of their religion. As in the case of the Hindus and the Musalmáns, not the people, but their religions, were the subject of our discussion: not whether they obeyed them, but whether they ought to be obeyed. In the whole of this work, which with much labour and thought we are now by God's blessing bringing to a close, we have been in search, not of the *people* of God, but of the *book* of God—of the religion which he has ordained for man. And now that we have found it, if we do not obey it, each one for himself, we shall most certainly perish. As to the objection that Christians do not walk according to their religion, generally speaking we admit it: and here we think, we discover another argument, not against this religion, as those who bring the objection suppose, but strongly corroborative of its truth; viz.—That this religion is hereby also proved to be not an invention of

* Isa. ix. 16.

† Rom. xii. Eph. iv. v. vi., &c., &c.

Christians, but to be from God. For had it been of their own construction, it would not have taught doctrines so contrary to their pride and ambition—it would not have exhibited their sins in such glaring colours, nor have condemned them in consequence—it would not have contained commands, which they cannot or will not obey. And since the evident scope of it is to make man more perfect and holy than any man has ever yet been, we are sure from this consideration, also, that man is not the maker of it; for the thing made can never be better than its maker.

Although Christians do not walk according to their religion, yet it is an undoubted fact that the love of God and man is exhibited and flourishes among them in a manner not to be paralleled by any other people on the face of the earth. Where is the people who plan and labour, like the Christians, for the good of others? Where is the people among whom truth and justice prevail as they do among the Christians? Many there are among them (and may God daily increase their number!) who are so righteous, and so holy, and so overcome by the love of goodness, that they abundantly provide for the poor and needy; and with immense suffering and toil, travelling over the world, consider the state and conditions of men of all nations, in order to benefit them. Thousands and millions of pounds are spent yearly by them in works of love and charity, and in spreading the knowledge of God throughout the world; and the only reward they look for from those for whose good they labour, is, that they may be induced to forsake sin, and love God with all their heart, and their neighbour as themselves.

Considering, then, beloved, the excellencies of the Christian religion, in addition to the direct arguments brought for its truths, be induced to receive it; and, blessing God, join with the angels and say, "Glory to God in the highest, and on earth peace, and good will toward men."

You ought to remember, also, that as far as God has given you the power to ascertain the truth, it is your bounden duty to exercise that power; because you have to give an account to God of every talent entrusted to you. This is an alarming consideration; every one ought, therefore, without a moment's delay having ascertained the true religion, to embrace it; and not from any fear of man, or from any worldly consequences, still to adhere to a false system; but immediately to obey his Maker, his Lord, and Saviour, and to fix his attention on securing his salvation. Though life, wealth, and all

depart, let us not provoke God to depart from us ; and let not our everlasting state be neglected.

CONCLUDING SECTION.

In a true religion three things are necessary :—

1st. That it have a tendency to promote the *bodily* welfare of man.

2nd. That it have a tendency to promote the *spiritual* welfare of man.

3rd. That it be fitted for the state and condition of man.

These qualities have been proved to exist in the Christian religion. But what other religion can pretend to them? Can the religion which imposes austerities too severe for the human frame to sustain—which prescribes the “ five fires ” in the hottest part of the year, and standing up to the chin in cold water all night in the coldest season—which instructs its disciple to hold up his arm till he loses the use of it, to stand on his legs till they rot under him, &c. &c.,—which, in short, teaches man that his body is his prison, and his greatest enemy, and that, in fact, happiness can only be attained by its annihilation :—can such a religion tend to man’s bodily welfare? The question is superfluous. Or, the religion which encourages its votaries to make war on infidels on account of their infidelity, and to spread their tenets by the sword, and to look upon the spoil they thus obtain as lawful prey, and the women they thus seize as their lawful concubines :—can such a religion tend to the bodily or temporal good of man?

Again, can a religion which teaches revenge, fosters pride, urges as a duty the despising and disparaging all those of another faith, or of an inferior caste :—can a religion which teaches man that he is to obtain salvation by the merit of his own works—that fate and destiny rule him—that both sin and virtue are from God—that, in short, he himself is God :—can such a religion be favourable to the mental and spiritual interests of man? Can it afford him comfort under affliction, or hope in death? Impossible! Man is a defenceless, helpless creature, drowned in the gulf of misery. From breaking God’s commandments he is wretched and afflicted, and confined in the prison of his corruptions, and tears of sorrow flow from his eyes. From fear of death and dread of a future state, he trembles, and is all his life-time in bondage; and systems of this kind do in no sense meet his case.

The Christian religion enforces the subjection of the passions, but not their destruction : it insists upon temperance, but not upon starving.

In this religion is nothing of fate ; but man is taught that he is an accountable creature. In the salvation here provided, God has manifested his attributes and character in such a manner, that in the very act of saving sinners, he is himself an example unto them of every moral perfection. So that the believer, witnessing and experiencing the mercy of God thus manifested, becomes himself merciful : experiencing the love of God, he himself loves : beholding his holiness, justice, and truth, herein so wonderfully developed, he himself becomes holy, just, and true. Moreover, the incarnation of Christ is an incarnation, as it were, of the divine perfections. Thus deriving instruction from the various attributes and perfections of God manifested in the Bible, not in word only, but in deed, in the glorious salvation provided for man, and setting them before him as his example, the man of God, through divine grace, becomes perfect, "thoroughly furnished unto all good works ;" and is gradually prepared for heaven. The Bible, and the wants of man, answer to each other, as the right eye to the left. The doctrines of this religion exactly accord with the character and attributes of God. Again, the doctrines and tendency of this religion are exactly adapted to produce in man the character and disposition which this religion requires. The Christian religion produces a Christian disposition, wherever rightly embraced ; and prepares the mind for the enjoyment of those pleasures, and that state of happiness, which it proposes to its votaries. But say, What other religion does this ? In the Hindu religion much is said about humility, but at the same time the pride of caste, &c. is inculcated. So in the Musalmán, temperance and subjection of the passions are taught, but withal as many women almost as they wish are allowed ; with the prospect of the everlasting enjoyment of the beautiful girls of paradise, and rivers of wine, &c. O friends ! consider : what connection is there between injunctions to temperance and such indulgences ? Reason would say, that for a Musalmán to be properly prepared for the heaven he is taught to expect, he ought in this world to indulge to the utmost of his power in women and wine.*

* Let Hinduism or Muhammadanism be fully developed in the hearts and lives of men, and what would be the state of the world ? Let Christianity be thus developed, and——what a contrast !

Beside the Christian, all other religions are exceedingly conformed to the sinful disposition of men. All the descendants of Adam, whether of this or any other country—all from birth and disposition, are idolaters, lustful, and proud. If all have not set up an image of wood or stone, yet in the heart of every one by nature is the huge idol of covetousness, which he loves and serves more than he loves and serves God. Of whatever age, or of whatever nation, such is his state by nature, that he does not wish the Christian religion to be true. Until his mind is enlightened with the light of God, and until he has been washed with the water of his mercy, he would be heartily glad if it could be shewn to be false; well knowing that if it be true, and he do not leave his sins, he must certainly go to hell. This feeling moreover, greatly disqualifies him from judging rightly as to the truth or falsehood of it. He is in the character of both judge and judged: he is a party concerned; and yet has to decide upon the merits of the question; and in consequence of coming under the influence of evil, and the evil spirit, he is greatly disqualified from coming to a right decision. With great difficulty can he find, and with still more difficulty can he walk in, the narrow way that leadeth to everlasting life. How much humility, and how much watchfulness, and how much prayer, then, are necessary for every one earnestly desirous of obtaining the knowledge of the Holy One. May God, in his infinite mercy, open the eyes of men, and stop the mouths of cavillers, that all seeing themselves sinners in the sight of God, and laying hold by faith on the righteousness of Christ, may be esteemed righteous, and be accepted by God.

Christianity, beloved, is a religion to be understood and appreciated when viewed from the depths of moral, sinful man's sorrows and afflictions. Christianity, beloved, will be acceptable to you when you are sick of sin, and turn from it with loathing. When the one desire of your soul is to know your Maker, and to be conformed to him, then will you be able to know something of the invaluable blessings this religion bestows. Behold, then in the Bible, as in a glass, yourselves as sinners and repent: behold the glory of the Lord, as revealed in the person and work of Christ; and by constant prayer, and meditation on that glorious image, you shall be lead on from one degree of holiness to another, until at length you are meet for his immediate presence; and then shall you be translated to heaven, and thus "be for ever with the Lord."

Brethren, the soul of man is the temple of God ; is then, your heart filled with the dirt and filth of inordinate affection, pride, covetousness, and every vice ? Alas ! alas ! If such be your case, how lamentable ! Brethren, you are careful to keep your houses clean ; but have you no care for the house of God, even your own hearts ? Such conduct, you must admit, every religion condemns. Arise, then, from the sleep of sin ; cleanse your house ; behold your God, who is waiting to become a guest !

How many great and mighty ones have there been in this world, upon whom if you reflect, and look to what remains of them, what do you find, but a heap of dust ? Their wealth, their dignity, their retinue, their equipages, their multitudes of attendants have all forsaken them ; and there they lie alone in the solitary tomb. Who knows what has become of them, or what God has done with them ? Who has gone to that unknown state, and brought intelligence of its affairs ? Thanks, thanks be to our God that there is *One*, who has entered the unseen state of the dead, and returned conqueror over death and the grave ; and who has furnished us with a full account of every thing necessary for us to know of the world to which we are all hastening ; and having ascended alive to heaven, has opened its gates to all believers. Do you ask who this is ? It is a name now, as always, much spoken against : it is *the Lord Jesus Christ*. Believe on him ; and, safely passing the stormy sea of life, you shall be landed on the shores of eternal peace and happiness.

“IF ANY MAN WILL DO”—is minded or determined to do—“HIS WILL, HE SHALL KNOW OF THE DOCTRINE, WHETHER IT BE OF GOD, OR WHETHER I SPEAK OF MYSELF.”—John, vii. 17.

FINIS.

